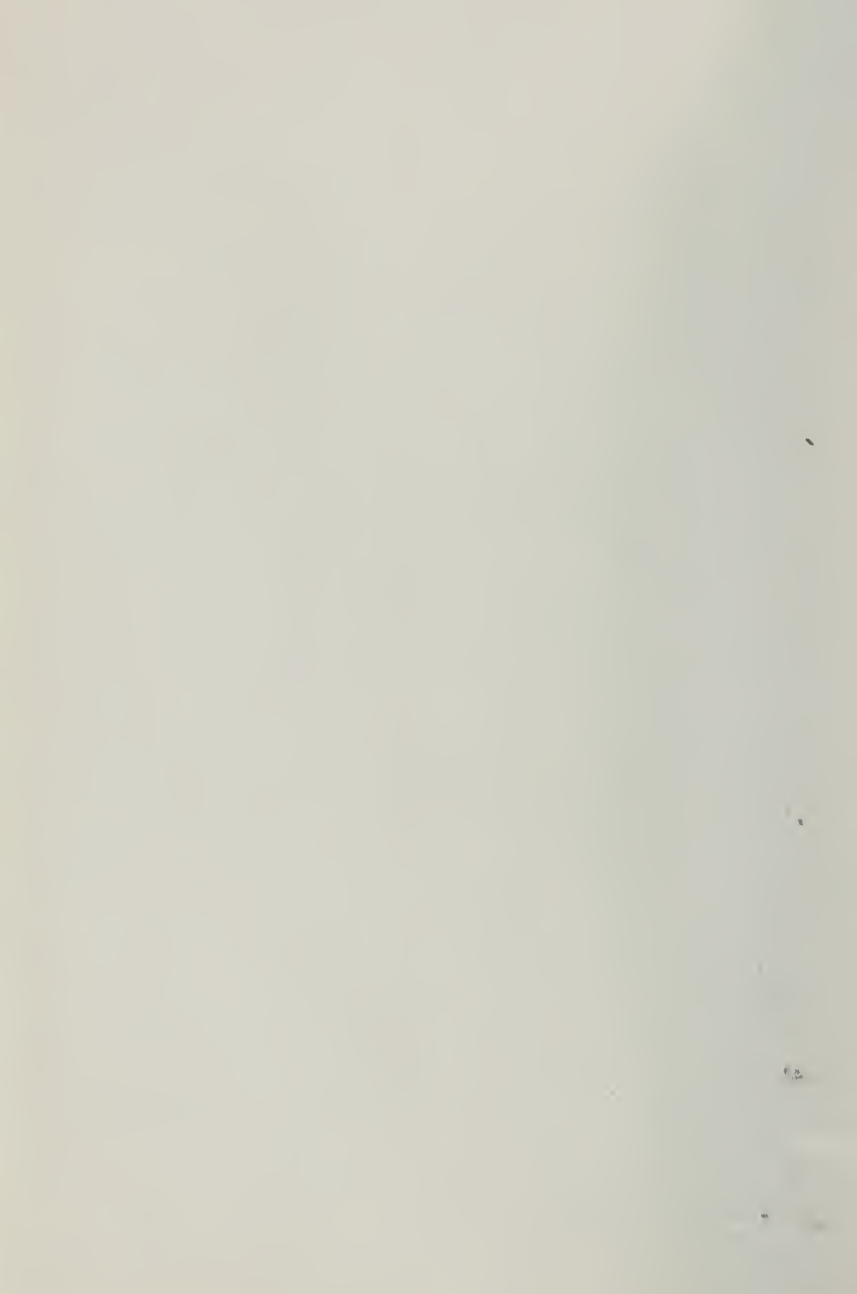
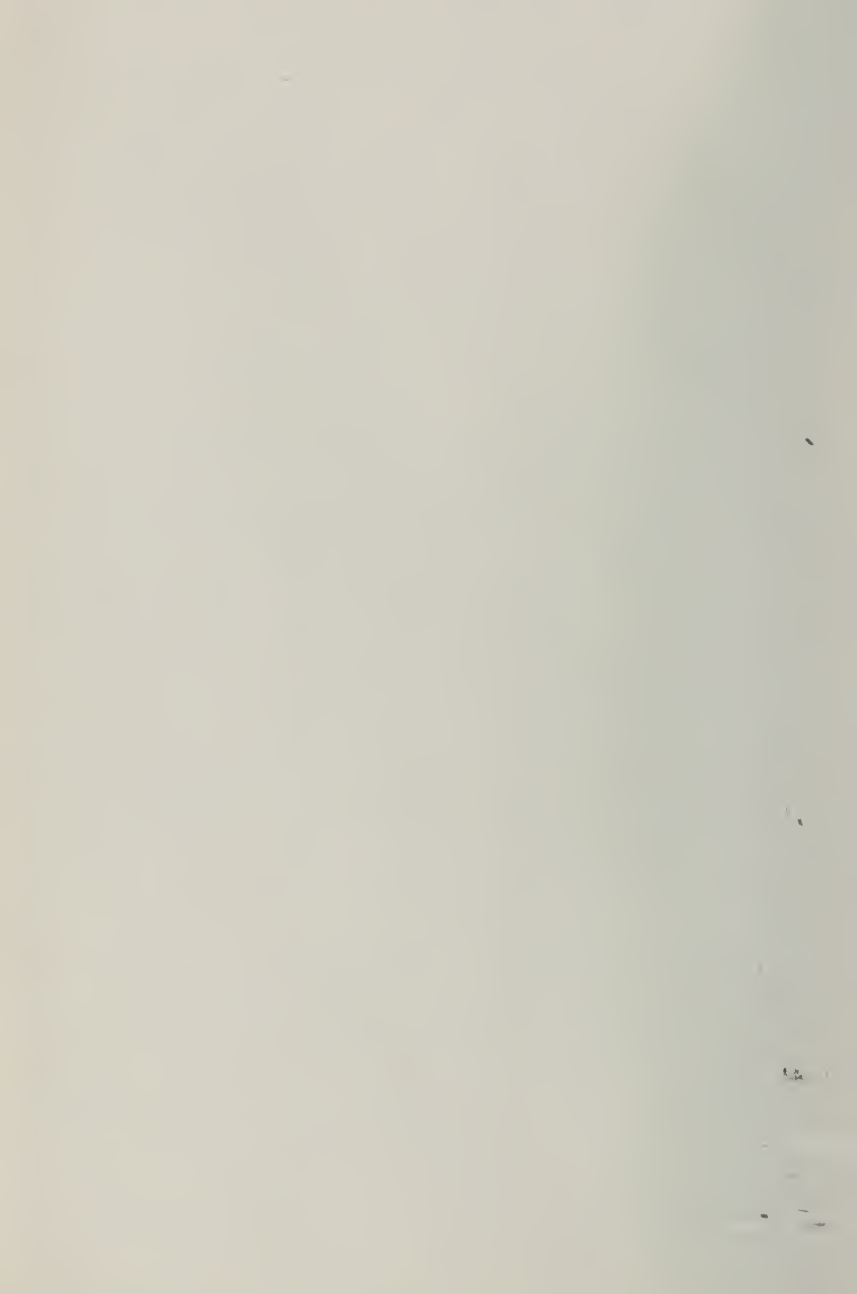


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EX 504  
1914-1920

# NINETIETH SEMI-ANNUAL CONFERENCE

Of the Church of Jesus Christ  
of Latter-day Saints



Held in the Tabernacle and Assembly  
Hall, Salt Lake City, Utah, October 3rd,  
4th and 5th, 1919, with a Full Report  
of the Discourses

40 Cents *1919-20*

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1919



# Ninetieth Annual Conference

Of the Church of Jesus Christ of Latter-day Saints.

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## FIRST DAY

The Ninetieth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m. Friday, October 3, 1919, President Heber J. Grant, presiding.

### AUTHORITIES PRESENT.

Of the First Presidency: Heber J. Grant, Anthon H. Lund and Charles W. Penrose; of the Council of the Twelve Apostles: Rudger Clawson\*, George F. Richards\*, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, and Melvin J. Ballard; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart†; of the Presiding Bishopric, Charles W. Nibley, David A. Smith and John Wells; Assistant Historians, Andrew Jenson, and A. William Lund. There were a large number of Presidents of stakes with their counselors, Patriarchs, Bishops of wards, and numerous other prominent officers, men and women, representing various quorums, and organizations of the Church.

The following Presidents of missions were in attendance: Charles A. Callis, Southern States; George W. McCune, Eastern States; Samuel O. Bennion, Central States; Winslow Farr Smith, Northern States; Heber C. Iverson, North-western States; John M. Knight, Western States; Joseph W. McMurrin, California; Nephi Jensen, Canada; Rey L. Pratt, Mexican; Benjamin Goddard, Bureau of Information, Temple Block.

President Heber J. Grant called the congregation, which practically filled the great auditorium and the galleries, to order.

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\*Reed Smoot was absent in Washington; and George Albert Smith, presiding over the British mission.

†Levi Edgar Young, detained by his duties in the University of Utah, was present at some of the subsequent meetings.

The choir and congregation sang:

Come, come, ye Saints, no toil nor labor fear,  
 Eut with joy wend your way;  
 Though hard to you this journey may appear,  
 Grace shall be as your day.  
 'Tis better far for us to strive,  
 Our useless cares from us to drive,  
 Do this, and joy your hearts will swell—  
 All is well! all is well!

Why should we mourn, or think our lot is hard?  
 'Tis not so; all is right!  
 Why should we think to earn a great reward,  
 If we now shun the fight?  
 Gird up your loins, fresh courage take,  
 Our God will never us forsake;  
 And soon we'll have this tale to tell—  
 All is well! all is well!

We'll find the place which God for us prepared,  
 Far away in the West;  
 Where none shall come to hurt or make afraid;  
 There the Saints will be blest.  
 We'll make the air with music ring,  
 Shout praises to our God and King;  
 Above the rest these words we'll tell—  
 All is well! all is well!

And should we die before our journey's through,  
 Happy day! all is well!  
 We then are free from toil and sorrow too,  
 With the just we shall dwell.  
 But if our lives are spared again  
 To see the Saints their rest obtain,  
 O how we'll make this chorus swell—  
 All is well! all is well!

The opening prayer was offered by Elder Edward H. Anderson,  
 of the presidency of the Granite stake of Zion.

The choir and congregatong sang:

Do what is right; the day-dawn is breaking,  
 Hailing a future of freedom and light;  
 Angels above us are silent notes taking  
 Of every action; do what is right!

CHORUS:

Do what is right, let the consequence follow;  
 Batle for freedom in spirit and night.  
 And with stout hearts look ye forth till tomorrow;  
 God will protect you, do what is right!

Do what is right; the shackles are falling;  
 Chains of the bondsmen no longer are bright;  
 Lighten'd by hope, soon they'll cease to be galling;  
 Truth goeth onward: do what is right!

Do what is right; be faithful and fearless,  
 Onward, press onward, the goal is in sight;  
 Eyes that are wet now, ere long will be tearless;  
 Blessings await you; do what is right.

## PRESIDENT HEBER J. GRANT

I rejoice again at having the opportunity of meeting with the Saints in general conference. It was a source of great regret to all of us that we could not hold our April conference because of health conditions throughout the state. I am gratified, seeing that our postponed conference was only last June, that we have as large an attendance as we have here today.

## DEPENDENCE UPON THE LORD

In standing before you today I feel my weakness and my dependence upon the Lord, and I pray for the faith, sympathy and good will of all who are here assembled, that what I may say shall be for their benefit as well as for my own. I can hardly realize that I am standing here as your representative, at the head of the Church. When I think of the men who have occupied this position, from President Brigham Young to President Joseph F. Smith, I indeed feel weak, but my faith and my knowledge regarding the divinity of the work in which we are engaged are so perfect that I have no doubt whatever that the Lord will give to me, with the aid of my counselors and the Council of the Twelve, with whom I meet in council every week, the inspiration to guide and direct the affairs of this Church in a way and manner which will be pleasing and acceptable to him. I have the same faith as that expressed by Nephi of old: namely, that the Lord requires no labor or work at the hands of man but what he will prepare a way whereby that labor can be accomplished. If I know my own heart, it is set absolutely upon seeking for the mind and the will of the Lord, and then laboring, to the full extent of the ability with which I am endowed, to accomplish his purposes.

## THE HYMN, "COME, COME, YE SAINTS"

Yesterday, or the day before, when I received a list of the songs that would be sung during this conference, I read them over without any particular thought as to their meaning or inspiration, but this morning while lying in bed thinking of this conference, I remembered that the first hymn that we were to sing here today was, "Come, come, ye Saints, no toil nor labor fear." I concluded to make that my text for my opening remarks, and then speak as I might be led during the remainder of the time I should occupy. To me this is a wonderful hymn, and the circumstances under which it was written, as I have been informed, give it an additional interest to me. I understand that when the pioneers were about to start across the trackless wilderness, to go a thousand miles to a place they knew not where, a place that President Brigham Young had seen in vision, he said to Elder William Clayton, "William, go and write a hymn that the Saints may sing at their camp fires, that shall be an inspiration and an encouragement to



them in their journey across the plains," and Brother Clayton withdrew and returned in a couple of hours with this great pioneer hymn that we have just sung. I was asked in Liverpool, by President Lyman, the day I arrived there to preside over the European mission, which of all the hymns was my favorite, and he said, "We will sing it tonight!" I told him I had none, that there were many of the hymns I loved dearly, but I had never selected any one as my special favorite. He said, "My favorite is 'School thy feelings, oh, my brother, Train thy warm, impulsive soul;' President Snow's favorite was, 'Zion stands with hills surrounded; \* \* \* All her foes shall be confounded;' John Henry Smith's was, 'Up, awake, ye defenders of Zion;' President Wilford Woodruff's was, 'God moves in a mysterious way his wonders to perform;' and President Lyman said that Presidentt Brigham Young's was, "Oh, ye mountains high;" but I have since been told by one of his daughters that this is a mistake, that his favorite was Brother William Clayton's hymn, "When first the glorious light of truth, burst forth in this last age, How few there were with heart and soul, to obey it did engage." President Daniel H. Wells' favorite was, "Oh, ye mountains high." I said, "Brother Lyman, you don't need to go any further; I will pick mine inside of a minute. I will take, "Come, come, ye Saints," as my favorite."

I believe that William Clayton was inspired of the Lord when he wrote this hymn, and also the other hymn that was President Young's favorite. It was a wonderful trip the Pioneers were about to make. I can never think of it but I have admiration for the courage, the faith, and the will power of our fathers and our mothers who started out in the wilderness, not knowing where they were going, but singing:

Come, come, ye Saints, no toil nor labor fear,  
But with joy wend your way.

I have talked with hundreds of those who crossed the plains and they had real joy and happiness in wending their way to this country.

Though hard to you this journey may appear,  
Grace shall be as your day.

Certainly God did give them grace as their day.

'Tis better far for us to strive,  
Our useless cares from us to drive,  
Do this, and joy your hearts will swell—  
All is well! all is well!

And not only was that good advice to people traveling across the plains, but it is good advice to each and to all of us every day of our lives. A cheerful, happy spirit of serenity is pleasing to our heavenly Father. The capacity and the ability to believe and accept the scripture that teaches us to acknowledge the hand of God in all things is pleasing to our heavenly Father.



Why should we mourn or think our lot is hard?  
 'Tis not so; all is right!  
 Why should we think to earn a great reward,  
 If we now shun the fight?

The trouble with a great many people is, they are not willing to *pay the price*; they are not willing to make the fight for success in the battle of life. They are much like the people of whom I read in Brother N. L. Nelson's book on preaching—which I happened to open one day, and I read about people taking literally the instructions to take no thought of what one should say; and Brother Nelson wrote that many of those who took no thought at all never said much, as they were going contrary to the teaching, that we were to prepare ourselves; and he says, regarding the people who take no thought, that when they speak they ought to say, "Oh, Lord, here I am. I have a mouth and a pair of lungs that I will loan thee for a brief season; fill me with wisdom that I may edify the people," which he seldom does.

Why should we think to earn a great reward,  
 If we now shun the fight?  
 Gird up your loins, fresh courage take,  
 Our God will never us forsake;  
 And soon we'll have this tale to tell—  
 All is well! all is well!

This magnificent audience here, our beautiful temple, our Church office building, and the temples from Canada to Southern Utah, and in the Hawaiian Islands, bear witness to all the world that God has never forsaken his people.

We'll find the place which God for us prepared,  
 Far away in the West;  
 Where none shall come to hurt or make afraid;  
 There the Saints will be blest.

I believe there is no true Latter-day Saint who does not believe that God did prepare this land for his people. Brigham Young stood on the hill, beyond Fort Douglas, and, looking over this valley, said: "This is the place." God had shown him this place in vision, before he ever came here. Men tried to persuade him to go to California to that rich country, but this was the place which God had prepared, and we stopped here, and no mistake was made.

We'll make the air with music ring,  
 Shout praises to our God and King;  
 Above the rest these words we'll tell—  
 All is well! All is well!  
 And should we die before our journey's through,  
 Happy day! All is well!  
 We, then are free from toil and sorrow too,  
 With the just we shall dwell.

What sublime faith—that all is well! even should you die in the wilderness, and be buried in an unknown grave, so to speak; and yet that was their faith; and they could sing these words, night after night, with their hearts in what they sang. They were verily praying to the Lord. They had full faith in the revelations given to the wife of the Prophet Joseph Smith, wherein it is written: “The song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.” Also: “My soul delighteth in the song of the heart.”

And should we die before our journey's through,  
 Happy day! All is well!  
 We then are free from toil and sorrow too,  
 With the just we shall dwell.  
 But if our lives are spared again  
 To see the Saints their rest obtain,  
 O how we'll make this chorus swell—  
 All is well, all is well!

I remember upon one occasion, and I have often spoken of it,—I may have mentioned it here,—that my father-in-law, the late Oscar Winters, said: “Heber, I believe that the young people of Zion do not thoroughly appreciate what Brother Clayton's hymn meant to us, as we sang it, night after night, crossing the plains; and I believe that choir leaders do not appreciate it, or they would not stop after singing only three verses. I have listened in vain,” as I remember it, he said, “for between twenty-five and thirty years, to hear the last verse of that song sung by a choir, and I have never heard it.”

We are beginning to sing it now, because in almost every stake of Zion I have asked the people and the leaders of choirs, that if they only wished to sing three verses, please not to do it when I was present—but to sing the other verse also.”

#### A TOUCHING INCIDENT OF THE PLAINS

Brother Winters further said, “I want to tell you an incident that happened as I was coming to the valley. One of our company was delayed in coming to camp. We got some volunteers, and were about to go back and see if anything had happened,—if he had had trouble with Indians, or what was the matter,—when we saw him coming in the distance. When he arrived, we unyoked his cattle and helped him to get his supper. He had been quite sick and had to lie down by the road, a time or two. After supper he sat down on a large rock, by the camp fire, and sang the hymn, “Come, come, ye Saints.” It was the rule in the camp that whenever anybody started to sing that hymn, we would all join with him; but for some reason, no one joined with this brother. His voice was quite weak and feeble; and when he had finished, I glanced around, and I don't believe there were any of the people sitting there whose eyes were tearless. He sang the hymn very beautifully, but with a weak and plaintive voice, and yet with the spirit and inspiration of the hymn. The next morning we discovered that he was not hitching up his oxen; we went to his wagon, and we found

that he had died during the night! We dug a shallow grave and laid his body in it. We then thought of the stone on which he had been sitting the night before when he sang:

“And should we die before our journey’s through,  
Happy day! All is well!  
We then are free from toil and sorrow too,  
With the just we shall dwell.

“We then rolled that stone over in place as a headstone for his grave.”

I noticed tears in Brother Winters’ eyes. He started, as if he was about to tell me something more, but he hesitated and did not. I subsequently learned that after he had been in the valley for some time he came from his home in the country to Salt Lake to meet his mother, only to learn that she, too, had died before her journey was through.

#### ALONG THE “MORMON” TRAIL.

Some years ago, as the Burlington Railroad was building through Nebraska and Wyoming, the engineers found a piece of wagon tire sticking in the ground, on which was chiseled the word, “Winters.” They wrote to Salt Lake City, telling of this discovery, and they returned several miles and kindly changed the line, of the road so as to miss that spot, knowing that it was the grave of some Utah pioneer. We have since erected, there, a little monument to the memory of Grandma Winters; and, on one side of that little monument, built of temple granite, we have had chiseled the words in the last verse of, “Come, come, ye Saints.” Never can I hear this song, never can I read it, but my heart goes out in gratitude to my father and to my mother, and to thousands of those noble men and women who journeyed over the plains. Many of them, time and time again, crossed the plains to help others, enduring the hardships cheerfully, carrying out, in very deed, the teachings of this inspired hymn! I can never think of them but I am full of admiration and gratitude, and utter a prayer to the Lord to help me, as one of the descendants of that noble band, to be loyal, to be true, to be faithful as they were! In very deed, they were a band of men and women who, as the years come and go, will command greater and greater admiration and respect from the people of the world.

#### REASONS FOR THE PEOPLE’S COMING.

They came here, for what? Because of the burning and living testimony in their souls regarding the divine mission of our Lord and Master, Jesus Christ. They came here because they had an abiding knowledge that God lives, that he hears and answers prayers, that Jesus is the Redeemer of the world, and that Joseph Smith is his prophet.

God had given them that knowledge! When I think of this land today, and of the prosperity and peace that reign here, from Canada on the north to Arizona on the south, I indeed marvel and thank God. When I think that there is, perhaps, no other part of the United States more peaceful, more free from mob violence, and from those evils which disturb the serenity of people and cause them great unrest and anxiety, I am indeed grateful, and feel to bear witness to the inspiration of William Clayton, under a direct appointment from Brigham Young, the prophet of the Lord, to write a hymn that should so cheer the Saints. I acknowledge the inspiration expressed in the words that they would find the place that God had prepared far away in the West! When I think of the awful devastation that swept over the country, from which the Latter-day Saints were driven in Missouri and Illinois and other places during the Rebellion I am grateful that the Latter-day Saints escaped that awful state of affairs, and I feel to acknowledge the hand of the Lord. They came here for what? For the express purpose to serve God, to do right, as stated in the next hymn that we sang. I think this other hymn is worthy to be counted as a battle hymn:

Do what is right; the day-dawn is breaking,  
Hailing a future of freedom and light;  
Angels above us are silent notes taking  
Of every action; do what is right!

Do what is right; the shackles are falling;  
Chains of the bondsmen no longer are bright;  
Lighten'd by hope, soon they'll cease to be galling;  
Truth goeth onward: do what is right!

Do what is right; be faithful and fearless,  
Onward, press onward, the goal is in sight;  
Eyes that are wet now, ere long will be tearless;  
Blessings await you; do what is right.

Do what is right, let the consequence follow;  
Battle for freedom in spirit and might.  
And with stout hearts look ye forth till tomorrow;  
God will protect you; do what is right!

That is what our fathers and mothers came here for. Our late beloved President, Joseph F. Smith, from the time he was a child, ten years of age, when he crossed the plains, driving the team for his beloved mother, until the day of his death, labored seventy long years, in season and out of season, doing what was right, on all occasions and under all circumstances. I asked him, one day, which was his favorite hymn, and he said he did not have any. I said, "Well, Brother Lyman told me I ought to have one. I wish you would select one." "Well," he said, "I think I would hardly care to, but perhaps I am partial to the hymn by that heroic little soul, Sister Emily Hill Woodmansee, entitled, 'Uphold the Right:'"



Uphold the right, tho' fierce the fight,  
 And pow'rful is the foe;  
 As freedom's friend, her cause defend,  
 Nor fear nor favor show.  
 No coward can be called a man—  
 No friend will friends betray;  
 Who would be free, alert must be;  
 Indifference will not pay.

Note how they toil, whose aim is spoil,  
 Who plundering plots devise;  
 Yet time will teach, that fools o'erreach  
 The mark, and lose the prize.  
 Can justice deign to wrong maintain,  
 Whoever wills it so?  
 Can honor mate with treach'rous hate?  
 Can figs on thistles grow?

Dare to be true, and hopeful too;  
 Be watchful, brave and shrewd;  
 Weigh every act; be wise, in fact,  
 To serve the general good.  
 Nor basely yield, nor quit the field—  
 Important is the fray;  
 Scorn to recede, there is no need  
 To give our rights away.

Left-handed fraud let those applaud  
 Who would by fraud prevail;  
 In freedom's name contest their claim,  
 Use no such word as fail;  
 Honor we must each sacred trust,  
 And rightful zeal display;  
 Our part fulfil, then, come what will,  
 High heaven will clear the way.

#### WHY WE ARE UNDER OBLIGATIONS TO SERVE GOD.

Certainly President Smith's life was an example of courage and willingness to do the right, without fear to announce himself on any proposition for the good of mankind.

As I think of the wonderful prosperity of the Latter-day Saints, of what they have accomplished, of what they are accomplishing, and of the respect that is being shown them today, in comparison with the contempt that was shown to them years ago, I certainly feel to thank the Lord for all of his mercies and blessings to us, and to beg, entreat, and implore every Latter-day Saint to so order his or her life that they will in very deed do that which is right, let the consequence follow. With all the power that I possess, I would urge upon the Latter-day Saints the keeping of the commandments of the Lord. There is nothing truer than the statement that obedience is better than sacrifice, and to hearken than the fat of rams. The man and the woman who obeys the commandments of the Lord grows and increases in light, in knowledge, in intelligence; and above all, they grow in the testimony of the Lord Jesus Christ. When I think of all that we have

accomplished and of our being here in fulfilment of the prediction of Joseph Smith that the Latter-day Saints should come to these Rocky Mountains and become a great and a mighty people, I am reminded of the sufferings, the hardships, and the trials that the people underwent in their drivings and expulsions from Missouri and Illinois, and I feel to say, truly God has preserved and blessed us in this land, and we are under obligations to him to serve him, so that those who know not the truth, may see the honesty, the integrity, the devotion of our lives, that these may inspire them to investigate the gospel of the Lord Jesus Christ.

We are told in revelation from the Lord that we should be anxiously engaged in a good cause, and that we should bring to pass much righteousness of our own free will and choice, for we are agents unto ourselves; and wherein we do good, we shall in no wise lose our reward. I am always thankful when I read in the Doctrine and Covenants that there is a law irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated, and that when we obtain any blessing it is by obedience to the law upon which it is predicated. When I go into a house to administer to those who are afflicted, if I know that they have observed what is known as the Word of Wisdom; if I know they have fulfilled the law whereby they are entitled to the blessings of the Lord, I can administer to people of that kind with faith, knowing that if it is not the will of the Lord for them to pass away, he will hear and answer the prayer of faith, and they will be restored.

GOD'S ANSWER TO A PRAYER OF JOSEPH, THE PROPHET.

When I stop to think of the condition our people was in years ago and that some of the great and important revelations that have come to this Church, came to us from prison cells—today,, I say, what a wonderful contrast! Certainly God has been good to this people. I think one of the greatest of all the revelations that we have is the one that came to us in answer to a prayer from the Prophet Joseph Smith when he was in Liberty Jail, in Clay county, Missouri, on the 20th day of March, 1839. He prayed to the Lord:

O God! where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold, from the eternal heavens, the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? etc.

In answer to this, the Lord states, among other important items:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty, from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man.

"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile,

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

"That he may know that thy faithfulness is stronger than the cords of death;

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dew from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

Placing the Prophet in a jail did not stop communication between God, our heavenly Father, and his chosen instrument here upon the earth. One of the greatest of all the great lessons that has come to us who hold the Priesthood, was given while he was in jail,—"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy," and so on. The Lord being my helper, standing at the head of this great Church, I shall endeavor to exercise the Priesthood that I hold in conformity with this revelation from the living God to the Prophet of the Lord, who was used as his instrument in founding the Church of Christ again upon the earth.

#### GRATITUDE TO GOD.

I thank the Lord for all his manifold blessings to us as a people. The Saints are prosperous, they are in good health now. We are meeting with blessings on all hands. I rejoice in this and feel grateful to

the Lord. I pray that, while we are together, we may be abundantly blessed by those that shall speak to us.

#### POSITION ON THE QUESTION OF THE LEAGUE OF NATIONS.

I did think of making some remarks similar to those I made here two weeks ago today, but I believe that I will do as the congressmen do. Instead of referring to my position upon the League of Nations and other matters, as I did two weeks ago, I will simply have printed in the conference proceedings the sermon that I then delivered, and you can read it at your leisure. It was printed in the *Deseret News*, I believe, a week ago last Tuesday. I will not take the time to repeat what I said. I read there a manifesto sent to the Senate of the United States begging them to pass the Peace Treaty, and I will simply have my sermon incorporated in our conference proceedings so that any of the Saints who want to read it can do so, and I will ask Brother Edward H. Anderson, the editor of the *Era* also to print my sermon in the *Era*, so that those of you who take that magazine will have the privilege of reading it. If there is any home in all the Church that does not have the *Era*, it simply shows that the people there are lacking in faith, that they think more of two dollars than they do of getting communications from the authorities of the Church, and important sermons, things which are of more value than the things of this world. You know there are a great many people who hold up copper cents in front of their eyes and hide dollars, and there are a great many who keep two dollars in their pockets and hide hundreds of dollars of inspiration and knowledge of great value to them through all time, and which will be of value to them in the great eternity to come.

#### UPHOLD THE LAW.

As Latter-day Saints we have what is known as The Articles of Faith, and one of them reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law," and no Latter-day Saint can in very deed be a Latter-day Saint if he does not honor and sustain and uphold the law. Nearly all over the world, at the present time there is a spirit of lawlessness, a spirit of ridicule, and one lacking respect for the men who hold positions.

One of the most terrible crimes that I have read of in years was enacted in Omaha, a few days ago, where a mob of citizens, because the policemen were trying to fulfil their duty as sworn servants of the law—had the officers in a building that was burning and said: "Let them burn," Let them burn—why? Because they would not deliver a prisoner to the mob, but kept that prisoner so that he could have a fair trial under the law.

When I was in Los Angeles a short time ago, they were selling whisky all over the city, and I was told that the officials of the city said, "You can sell it if you want to, we do not object, but you will



have to take your chances with Uncle Sam." What kind of public servants are they? Elected to enforce laws, they defy the laws of their own country, and allow people to sell whisky and to break the law! No wonder mob violence comes, when some of the leaders themselves break the law. No wonder they had this great war in Europe when the leaders of nations broke treaties and treated them as scraps of paper! No man can do that which is dishonest, or break laws of his country and be a true Latter-day Saint. No nation and no leaders of nations can do wrong, and break their obligations, but what they are just as much under condemnation before God and man as the other individual who does wrong. Truth will prevail. "Uphold the right, though fierce the fight," should be the motto of every Latter-day Saint, as it was the motto of our beloved leader who recently passed away.

#### ON LABOR UNIONS.

I want to say that I am perfectly willing that men shall join labor unions, that they shall band together for the purpose of protecting their rights, provided they do not interfere with the rights of other people. Life, liberty, and the pursuit of happiness belong to all people in the United States, according to the laws of our country, and should, upon all the face of the earth; and I say that, to my mind, a provision in a labor union is all wrong that favors boycotting and the laying down of tools or the quitting of employment because a non-union man obtains employment while exercising his God-given right to stay out of a union. Men who have that kind of a rule have a rule that is in direct opposition to the laws of God. There was a battle fought in heaven—for what? To give to man his individual liberty. An attempt to take the agency of man away is made when he does not see fit to join a union, when men in that union, without any complaint, or grievance, strike, because a non-union man is employed.

Now I'd better not say any more, perhaps, on this question, or I may offend somebody. I may hurt somebody's feelings; but it is the God-given right of men to earn their livelihood. The Savior said it was the first great law or commandment to love the Lord with all our hearts, and that the second was like unto it, to love thy neighbor as thyself. That is the doctrine for every true Latter-day Saint. How much love is there in starving your neighbor because he will not surrender his manhood and his individuality, and allow a labor union to direct his labor? Mighty little love, mighty little of the gospel of the Lord Jesus Christ in any such a rule! I hope to see the day when no Latter-day Saint will join a union unless the union eliminate that clause from its rules. I am not going to ask them to leave their union, I am not going to lay it down that they must, that it is the mind and the will of the Lord for them to leave a union. I want, as I said here two weeks ago, to give every man his free agency, to give every man the right to act as he thinks proper, but I cannot see how

a Latter-day Saint who is a member of such a union can get down on his knees and pray for God to inspire and bless him, to bless the Saints and to protect them, and then be a party to allowing one of his own brethren to go, year after year, without employment, because that brother will not surrender his manhood and join a union with him. There is none of the Spirit of the Lord in that, to my mind. That is exactly the way I see it. I will quote again what I quoted here two weeks ago:

Should you feel inclined to censure  
 Faults you may in others view,  
 Ask your own heart, ere you venture,  
 If that has not failings too.

Let not friendly vows be broken;  
 Rather strive a friend to gain;  
 Many a word in anger spoken,  
 Finds its passage home again.

Do not then in idle pleasure  
 Trifle with a brother's fame,  
 Guard it as a valued treasure,  
 Sacred as your own good name.

Do not form opinions blindly;  
 Hastiness to trouble tends.  
 Those of whom we thought unkindly  
 Oft become our warmest friends.

Also this poem:

Let each man learn to know himself:  
 To gain that knowledge, let him labor,  
 Improve those failings in himself,  
 Which he condemned so in his neighbor.  
 How lenient our own faults we view,  
 And conscience' voice adeptly smother;  
 But oh! how harshly we review  
 The self-same errors in another.

And if you meet an erring one,  
 Whose deeds are blameable or thoughtless,  
 Consider, ere you cast the stone,  
 If you yourself be pure and faultless.  
 Oh! list to that small voice within,  
 Whose whisperings oft make men confounded,  
 And trumpet not another's sin,  
 You'd blush deep if your own were sounded.

And in self-judgment, if you find  
 Your deeds to others are superior;  
 To you has Providence been kind,  
 As you should be to those inferior;  
 Example sheds a genial ray  
 Of light, which men are apt to borrow;  
 So first, improve yourself today,  
 And then improve your friends tomorrow.

## CLOSING TESTIMONY.

I thank the Lord that I am able to bear witness to you here today that I know that God lives, that he hears and answers our prayers; that I know that Jesus is the Christ, the Redeemer of the world, the Savior of mankind. I bear my witness to you here today that Joseph Smith was a prophet of the true and the living God, that he was the instrument in the hands of God of establishing again upon the earth the plan of life and salvation, not only for the living but for the dead, and that this gospel, commonly called "Mormonism," by the people of the world, is in very deed the plan of life and salvation, the gospel of the Lord Jesus Christ, that the little stone has been cut out of the mountain, and that it shall roll forth until it fills the whole earth. We believe in the restoration of the Ten Tribes; we believe in the literal gathering of Israel, and we believe that Zion shall be built upon this, the American continent, and that Christ shall reign personally upon the earth. May God help us who have a testimony of the gospel to so live that if we are upon the earth when he comes to reign, we will be worthy to be welcomed by him; and if we go beyond before he comes to reign, that we shall receive the plaudit, "Well done, thou good and faithful servant; enter into the joy of the Lord," is my prayer, and I ask it in the name of Jesus. Amen.

## DISCOURSE OF PRESIDENT HEBER J. GRANT

In Tabernacle, Salt Lake City, September 21, 1919, in the afternoon of Salt Lake stake conference—Defines attitude on Treaty of Peace—"Standard Works of the Church are not opposed to the League of Nations—United States should stand by her allies—Change in treaty terms making resubmission to Germany necessary, would be a calamity" Allusions to great event in Church history occurring ninety-six years ago—Visits of Angel Moroni and other heavenly beings to Joseph Smith—Analysis of Articles of Faith—Personal experiences—Powerful testimony of restoration of the gospel.

I am grateful for the opportunity of again meeting with the Latter-day Saints in public worship. It is ever a pleasure to me to meet with the members of the Church of Jesus Christ of Latter-day Saints, and also, when opportunity presents, to meet with those not of our faith, to explain our faith to those who are not familiar with it, and to bear witness of the divinity of the work in which we are engaged.

Before speaking today on matters pertaining to our faith, I desire to make a brief statement. I have been requested, by word of mouth and by letter, on more than one occasion, to state my opinion regarding the league of nations. I received a telegram asking me to join ex-President Taft, ex-Attorney General Wickersham, President Lowell of Harvard, and other leading Americans, in signing the following manifesto:

In the senate at Washington, now that the committee on foreign relations has reported the treaty, the lines are sharply drawn between the immediate ratification of the treaty of peace with Germany, and its amendment with a reassembling of the conference and a reopening of negotiations that would bring great delay and prolonged uncertainty in settling the great issues of the peace. No partisan plea can be made. Party lines are already broken.

Standing at a distance from the conflict in the senate chamber, we plead for immediate ratification without delay. Our land requires it. A state of nervous strain, tension, and unrest exists, manifesting itself in disturbances, which in some cases have no self-evident connection with the war, but which are in fact its aftermath. The world is put in imminent peril of new wars by the lapse of each day. Dissensions between us and our former allies are being sown. We firmly believe and solemnly declare that the states and cities in which we dwell desire immediate peace.

The waging of war steadied and united the American people. Peace will bring prosperity, and prosperity content. Delay in the senate postponing ratification in this uncertain period of neither peace nor war has resulted in indecision and doubt, bred strife, and quickened the cupidity of those who sell the daily necessities of life and the fears of those whose daily wage no longer fills the daily market basket.

We beseech the senate to give the land peace and certainty by a ratification which will not keep us longer in the shadows of possible wars, but give the whole world the light of peace. Reservations in the nature of clarifications in the meaning of the treaty, not inconsistent with its terms, will not require the reopening of the negotiations with Germany and with our associates in the war, which we all and each united to win.

But there is no possibility of doubt that amendment of the treaty, as is now proposed by the senate committee on foreign relations, would require negotiation and a reopening of all the questions decided at Paris. Months of delay would follow. The perils of the present would become the deadly dangers of the near future. All the doubt engendered would aid the plots for violent revolution in this and other lands. The issues here and elsewhere between capital and labor, the conspiracy of speculator and profiteer, would all grow, and become more perilous.

This cannot be. The American people cannot, after a victorious war, permit its government to petition Germany, which has accepted the treaty, for its consent to changes in the treaty. Yet, if the United States should amend the treaty for its own purpose and policy, Germany would have full right to ask for concessions. Germany has agreed to make no claim in regard to enemy property seized in this country to an amount of seven hundred million dollars. Our recent foe could ask for a reopening of this issue and of the Lusitania claims. It could raise every question open before hostilities in regard to submarine warfare and the treatment of its nationals in this country. All the provisions for our trade in Germany raised by the economic clauses of the treaty, many of them vital to our industries and our farms, as in dye patents, dye supplies and fertilizers, the working of the reparation commission which superintends the trade of all with Germany could all be brought up by Berlin for readjustment by our negotiators, acting for the United States alone and no longer associated with other victorious powers or supported by a victorious American army on the German border.

Peace is delayed until ratification comes. And any amendment postpones peace. Germany and England alone of the principal powers have ratified. The other principals necessarily await our action, influential and powerful as we are today, in the world's affairs. The ravages of war on more than a score of fighting fronts are continued by our needless delay. Let the senate give the world peace by ratification without amendment.

Even the amendment for which most can be said, the provision in regard to Shantung, will secure nothing which cannot be gained if China, backed



by the powerful advocacy of the United States, addresses itself to the machinery for righting international wrongs and meeting just claims created by the league between nations, China after eighty years of oppressive treaties and despoiled rights, by which all the great powers have profited directly or indirectly, has for the first time, in this covenant and treaty, the means and method to secure justice and the removal of the oppressive economic interference of stronger nations whose citizens are within her gates, protected by a long succession of international agreements. Moreover, it should be remembered that the clause regarding Shantung was made upon the statement by Japan that she will return the territory to China and, therefore, upon that condition; compliance with which promise the league can require.

The peace of the present and the righteousness of the future can be best secured by the ratification of the covenant and treaty without amendment. Let the senate take no action that will give any party to the treaty, and especially Germany, ground for maintaining that the ratification of the United States is not complete and that changes requiring a resumption of conference and negotiations have been made in it.

I replied as follows:

I have pleasure in joining ex-President Taft and other leading Americans in signing manifesto as outlined in your telegram of yesterday.

The sentiments contained in the above manifesto express my personal position with regard to the league of nations; and since signing the telegram I have neither heard nor read anything that has in any degree changed my position on this important question.

I regret exceedingly that the standard works of the Church of Jesus Christ of Latter-day Saints have been brought into this controversy, which has now become practically a partisan controversy. It is my opinion that this important question should have been kept absolutely out of politics.

On one important matter I desire to place the position of the Church of Jesus Christ of Latter-day Saints fairly before the people. An illustrated hand-bill has been circulated and has been widely republished in newspapers under the heading: "Mormon Bible Prophecies Become Issue in Opposition to the League of Nations." The position of the Church of Jesus Christ of Latter-day Saints is that the standard works of the Church are not opposed to the league of nations.

As stated in what I have read to you, I regret exceedingly that this great and important question has become a political issue, and I desire to ask each and all of the members of the Church, over which I have the honor to preside, that in all their controversy in connection with this great issue, they express themselves as to their views with due deference to the opinions of others. During the controversy I would like them to read, occasionally, the very wonderful and inspired hymn "O say, what is truth?" written by John Jaques, to be found on page 71 of our hymn book:

O, say what is truth? 'Tis the fairest gem  
That the riches of worlds can produce;  
And priceless the value of truth will be when  
The proud monarch's costliest diadem  
Is counted but dross and refuse.

Yes, say what is truth? 'Tis the brightest prize  
 To which mortals or Gods can aspire;  
 Go, search in the depths where it glittering lies,  
 Or ascend in pursuit to the loftiest skies;  
 'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,  
 When with winds of stern justice he copes  
 But the pillar of truth will endure to the last,  
 And its firm-rooted bulwarks outstand the rude blast,  
 And the wreck of the fell tyrant's hopes,

Then say, what is truth? 'Tis the last and the first,  
 For the limits of time it steps o'er;  
 Though the heavens depart and the earth's fountains burst,  
 Truth, the sum of existence, will weather the worst,  
 Eternal, unchanged, evermore.

On page 66 of our hymn book we find the following:

Should you feel inclined to censure  
 Faults you may in others view,  
 Ask your own heart, ere you venture,  
 If that has not failings too.

Let not friendly vows be broken;  
 Rather strive a friend to gain;  
 Many a word in anger spoken  
 Finds its passage home again.

Do not then, in idle pleasure,  
 Trifle with a brother's fame,  
 Guard it as a valued treasure,  
 Sacred as your own good name.

Do not form opinions blindly;  
 Hastiness to trouble tends,  
 Those of whom we thought unkindly,  
 Oft become our warmest friends.

Seeing that I have gotten into the habit of quoting poetry, another poem has just come to mind, which I will repeat, as I think it will be of value to us in teaching us to have respect for the opinions of other people:

LET EACH MAN LEARN TO KNOW HIMSELF.

Let each man learn to know himself:  
 To gain that knowledge, let him labor,  
 Improve those failings in himself,  
 Which he condemns so in his neighbor.  
 How lenient our own faults we view,  
 And conscience' voice adeptly smother;  
 But oh! how harshly we review  
 The self-same errors in another!

And if you meet an erring one  
 Whose deeds are blamable or thoughtless,

Consider, ere you cast the stone,  
 If you yourself be pure and faultless.  
 Oh! list to that small voice within,  
 Whose whisperings oft make men confounded,  
 And trumpet not another's sin,  
 You'd blush deep if your own were sounded.

And in self-judgment, if you find  
 Your deeds to others are superior;  
 To you has Providence been kind,  
 As you should be to those inferior;  
 Example sheds a genial ray  
 Of light, which men are apt to borrow;  
 So first, improve yourself today,  
 And then improve your friends tomorrow.

Philip De La Mere.

I regret exceedingly that in political controversies men seem to lack that courtesy and that respect for their opponents that I believe all Latter-day Saints ought to have. I have never yet heard a Democrat make a political speech that I felt was fair to the Republicans. Being a Democrat, I shall not say anything about what I think of the speeches of Republicans regarding Democrats. It is a strange thing—but they say that “Love is blind,” and some people have added, “and can’t smell.” I have sometimes thought that both statements were true. From my own personal contact with dear and near friends, Republicans and Democrats, I have not been able to discover the exercise of what you might call charity, if you like, for the opinions of others who oppose them politically at least not as much charity as should exist among our people. I am a thorough convert myself to the idea that it is not possible for all men to see alike. You know the remark made by a man once: “It is a splendid thing that we do not all see alike, because if we did, everybody would want to marry my Sally Ann;” and the other man remarked, “Yes, thank the Lord. If everybody saw your Sally Ann as I see her, nobody on earth would have her, and she would die an old maid.” (Laughter.)

I am convinced in my own feelings that Great Britain, France, and the United States have common aims, common desires, common objects, and that a league in which those three nations are combined will mean peace as far as the acts of nations can bring peace to mankind. The three thousand miles of border between the United States and Canada, maintained for over a hundred years without the slightest trouble, without any great forts, such as they have felt obliged to have between Germany and France, and other European countries, gives me the absolute assurance in my heart that Great Britain and her subjects have the same desires for the welfare of mankind, and for the liberty of mankind, that we have here in the United States. Confidence begets confidence; good will begets good will; and I believe that having fought—for what? For our own existence, because I believe that but for the fact of our joining with the Allies in the great war, Germany would have conquered France and Great Britain, and that immediately thereafter she would have picked a quarrel with the

United States, in the hope that this country, too, might be conquered. That Germany could not have conquered the United States I have no doubt. While representing you, as chairman of the Liberty loan committee of the State of Utah, I attended a banquet in San Francisco, and in the course of a little speech of ten minutes—the limit given to me—I announced that we were sure to win the war; that there was no doubt of it in my mind, absolutely none, because I accepted the statement of an inspired prophet of the living God, who resided on this continent hundreds of years ago, who said that this is a choice land above all other lands, and that no king should rule on this land. Therefore I have no fear of Germany or any other country conquering these United States of America—none whatever. But if Germany had conquered France and England—which I believe she would have done but for our help—there would have been slain, instead of less than 100,000 of our boys, hundreds of thousands before we would have won the victory. I believe in my heart that it is our duty to stand by those nations that stood the brunt of the battle, and that saved us the loss of perhaps millions of our boys in the great struggle. I am not saying that I would not be delighted if this league of nations, or the terms of this covenant of peace, could be changed in some particulars, but they cannot be changed without submitting the treaty again to Germany. To my mind, that would be a calamity.

Now, I did not intend to say this much regarding the league of nations, but rather to preach a little on the gospel of the Lord Jesus Christ.

#### AN IMPORTANT ANNIVERSARY.

Today is the ninety-sixth anniversary of that wonderful manifestation from God, the visitation of an angel from heaven to the boy Joseph Smith. Joseph Smith testified to all the world that Moroni, an ancient prophet of God who resided upon this continent, appeared to him in answer to his prayer to the living God for light and knowledge. He states that his room started to become light, until it was as light as the noonday sun, and then a personage appeared before him, conversed with him, delivered a most important message, and quoted many important passages of scripture, as you will find recorded here in a brief account of this wonderful event, given by the Prophet Joseph Smith in the Pearl of Great Price. I marked a number of passages that I thought I would read, but I will not take the time to do so. This angel delivered a message to Joseph Smith, and told him that in the Hill Cumorah there were buried golden plates containing a record of the forefathers of the American Indians. After delivering his message and quoting a lot of scripture to the boy, the messenger disappeared. He returned and repeated all that he had said before, and added a little additional scripture, then disappeared. He returned once more and repeated all that he had said upon the previous visits—and by this time it was morning. The boy dressed himself and went to the field



to work, but his father, seeing that something was the matter with him, as he had been awake all night and was feeble, told him to go home. On his way home, while trying to climb over a fence, he fell and was awakened by the voice of the messenger, and for the fourth time these messages were delivered to the boy Joseph Smith, after which he told the boy to go to his father in the field and tell him all that he had heard from the messenger. Joseph went to his father and repeated the message that had been delivered to him by an angel of God, a former prophet who lived upon this earth, and his father said: "This message is from God," and told him to follow the instructions of the angel. Joseph Smith went to the place where the plates containing the Book of Mormon record were buried, and when he was about to remove them, the angel told him the time had not yet come when the plates were to be delivered into his hands, but that he was to return to that spot once a year for four years, and then the plates were to be given to him. He did return once a year for four years, and upon each of those visits the angel of the Lord instructed this young man in the things of God, and prepared him to be the chosen instrument in the hands of the living God to restore again to the earth the plan of life and salvation, the gospel of the Lord Jesus Christ. Subsequently, John the Baptist, the man who baptized the Lord Jesus Christ, came and laid his hands upon the heads of Joseph Smith and Oliver Cowdery, and ordained those men to the Aaronic Priesthood, giving them the authority to baptize. After this ordination they went down into the waters of baptism and baptized each other. Subsequently, Peter, James, and John, the apostles of the Lord Jesus Christ, who had ministered in the days of the Savior and after his crucifixion, came to the earth, and they laid their hands upon the heads of Joseph Smith and Oliver Cowdery, and ordained the apostles of the Lord Jesus Christ, giving them all the keys, the powers, the rights and the authority to establish again the gospel plan and the Church of Jesus Christ upon the earth. "Oh," says the unbeliever, "we do not believe that any messenger ever appeared to Joseph Smith; we do not believe that John the Baptist laid his hands upon the heads of Joseph Smith and Oliver Cowdery; we do not believe that Peter, James, and John ordained these men apostles of the Lord Jesus Christ." The unbelief of all the world cannot change those facts, if they are facts; and we proclaim to the world that by the witness of the Holy Spirit we know that they are facts, and that they shall stand forever, for they can never be overthrown. The angel Moroni told the boy Joseph Smith that the day should come when an ancient prophet should appear and bestow the authority to turn the hearts of the children to the fathers. This promise was made years before the organization of this Church, and before the Book of Mormon was ever revealed, and a number of years later that promise was fulfilled, when that authority was given to Joseph Smith and Oliver Cowdery in a wonderful vision, and manifestation in the Kirtland temple, April 3, 1836 (Section 110, Doctrine and Covenants):

The vail was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold in color like amber.

His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father.

Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

For behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house,

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house;

And the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us. Elijah the prophet who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come.

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

#### WHY WE BUILD TEMPLES.

Millions of dollars have been invested in the Salt Lake temple. Month after month, as a boy, I contributed \$1 a month. As my wages increased I contributed \$2 a month, and later \$3, \$4, \$5 and finally gave several thousands of dollars, towards the completion of that temple. Why? Because the Lord God Almighty had given me a knowledge that the hearts of the children have been turned to their fathers; that the keys held by Elijah the prophet were in very deed delivered to Joseph Smith and Oliver Cowdery. The very granite bears witness to the faith, the knowledge and the testimony that God has given to the Latter-day Saints—not only this temple, but in Logan, in Manti, in St. George, temples have been erected to the same effect. In Canada

there is another temple, not yet completed, and one recently completed in the Hawaiian Islands, wherein ordinances for the dead can be performed. The temple still stands in Kirtland, Ohio, where these wonderful manifestations from God were given to the Latter-day Saints. By the revelations of the Spirit of God to them, they testify that these things did occur. There was also a temple at Nauvoo, Illinois, which was built under great stress—which our people built with the rifle in one hand, so to speak, and the trowel or the instruments used in building in the other. These temples, erected by the Saints in the days of their poverty, bear witness to all the world of the inspiration of God to those men and to the truthfulness of the visions in the Kirtland temple. No men and women would spend their money by the millions of dollars for the erection of temples, and spend their time, year after year, laboring for the salvation of their dead, if they did not have the witness of the Holy Spirit that in very deed the promise has been fulfilled that was made to the boy Joseph Smith ninety-six years ago today, that Elijah should come and restore these keys.

Almost simultaneously with this wonderful manifestation to the boy, this visitation of an angel of the living God, delivering a message and making promises regarding the organization of the Church and of many wonderful things, all of which have since been fulfilled, came a widespread impulse among men to acquire information concerning their dead progenitors. No person can deny, who will stop to reason upon it, that from the time of Elijah's visit, restoring the keys that he held, turning the hearts of the children to their fathers, there has come into the hearts of people all over the world a desire to know something about their ancestors. No truthful person can deny that this is the case. People will not believe, perhaps, that the turning of their hearts to the fathers, causing them to seek for information regarding their progenitors, is due to the fact that the keys had been turned in the temple at Kirtland; but we know that is the case. I have met men and have conversed with them, who have spent years and years of their lives gathering the genealogy of their forefathers, and compiling books containing that information. When I have asked them why they did it, they would say that they did not know, but that they were seized with a strong, irresistible desire to find out the names of their ancestors and to compile them. Now that they have finished the record, they seem to have lost all interest in it. To a Latter-day Saint a book of this size [holding up the Book of Mormon], containing the names of his ancestors, is worth many, many times, hundreds of times more than its weight in gold, because to the Latter-day Saint has come a knowledge that he can in very deed be "a savior upon Mount Zion" of his kindred who have died without a knowledge of the truth.

#### A VISITOR'S CONVERSION.

I am reminded of the wonderful testimony that comes into the hearts of men regarding the divinity of this work in which we are en-



gaged, by the labors that were performed by a gentleman named R. M. Bryce-Thomas, a retired colonel in the British army. Colonel Thomas came to Salt Lake City and stopped at the Templeton hotel, a small hotel in the Zion's Bank building at that time. His wife was taken sick, and as he sat there in his room and looked across the street to the old two-story adobe building that stood where the Hotel Utah now is, he saw a sign, "Mormon Publications." He read this sign "Mormon Publications," day after day, until it got on his nerves, and so he went over and bought some "Mormon Publications." When his wife recovered, he returned to his home in London, and he read these publications. He afterwards attended "Mormon" meetings and became convinced of the truth of the gospel of the Lord Jesus Christ, as again revealed to the earth through the Prophet Joseph Smith. He traveled all the way from the great city of London to Salt Lake City upon two separate and distinct occasions, for the privilege of going into the temple of the Lord, that stands on this block, and becoming a savior of his progenitors. As he was an educated man, and a man of importance, his friends thought that he had practically gone crazy, or he would not have joined the "miserable 'Mormons'." He received so many letters of inquiry, asking why he had joined the "Mormons," that he decided to write out his reasons for leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints. He did so, and sent those reasons to the Liverpool office to Brother Rulon S. Wells, who was then president of the European mission, asking him to have a few hundred copies printed so that he could distribute them among his friends. Brother Wells asked permission to utilize, in the shape of a tract, the arguments and reasons that he gave for leaving the Church of England. This request was granted. Tens of thousands of copies of "My Reasons for Leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints" have been distributed in this country and in Europe, and I commend that very scholarly and splendid pamphlet to all Latter-day Saints who have not read it. I am sure I have, at least a half dozen times; I have given away thousands of copies of this tract, and I want to bear witness here today, regarding this man—for I have met him and conversed with him—that he has the spirit of the gospel; that he has in his heart a testimony of the divinity of the work in which you and I are engaged; and it is the spirit that giveth life, that giveth understanding, that testifies of the things of God. This man is converted to the gospel. He is not only converted to the gospel, but he can give his reasons, scriptural reasons, in addition to the witness of the Spirit that he has received from the Lord as to the divinity of this work. Furthermore, he lives the gospel, and that is one of the great evidences of its divinity.

#### DEMANDS UPON THE POCKET.

It has been said that the tenderest part of the human anatomy, of the male variety of the species, is the pocket; and I think there is little

doubt of it, from my experience with mankind. The laws of the gospel of Jesus Christ are most exacting on the pockets of men, and our Church expects more from its members in this regard than any church upon the face of the earth. I remember reading of an incident where a man away up in northern Scandinavia, in that cold, hard country, where it is difficult to make a living, heard an elder proclaim the gospel of Jesus Christ again restored to the earth—faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, and that Joseph Smith was a prophet of the true and the living God. He received the witness in his heart to the truthfulness of this message, and he went down into the waters of baptism. He soon received the spirit of gathering, and he gathered from Scandinavia to Utah. After he had been here a little while the bishop called on him and said: "You do not pay any tithing." "Why, I never heard about tithing." And the bishop taught him the law of tithing, that one-tenth of all that he made belonged to the Church for the spread of the gospel and the building up of the work at home and abroad. This man was shocked at the outrageous "tax," of the Church, as he termed it, but he said: "The gospel is true, and I guess I ought to live all the laws." After a great struggle he finally decided to comply with this law, and he honestly paid his tithing. The bishop later came to him and said: "You do not pay any fast-day donation to take care of the poor;" and the man said, "For the love of heaven, isn't ten per cent of all you make enough to take care of the poor?" "No," the bishop said; "but we do not ask you to give a dollar. All we ask is that you fast, that you fail to partake of food for two meals once a month—you are not asked for any money, but simply to give to us the equivalent of what you save. You can consult your doctor, and you will find that this is beneficial to your health to fast for a couple of meals once a month." Well, he said, he did not know about that, but he finally concluded he ought to do his share for the poor, so he fasted, and in fasting he partook of the Spirit of the Lord that is given to us when we fast and pray to God; and he rejoiced in paying his fast-day donation. Pretty soon the bishop came to him and said, "We need a new ward meetinghouse." "Well, let the Church build it—the tithing ought to be enough for that." The bishop said, "No, the Church will not build it, but the Church will give one dollar for each two dollars that we give. You know we need a new meetinghouse, in which to worship the Lord." He kicked and kicked hard, to use a slang phrase, but finally concluded that they needed a new meetinghouse, and he wanted to do his share. Next the bishop came around and said, "We need a Church academy, so our children may not only be educated in the things of the world—the sciences, arts, literature and so on—but in the things of God;" and he finally persuaded him to donate for an academy. Then he came and said to this man: "We need a stake meetinghouse." He complained again, but finally donated for a stake house. Then the bishop came around

and said: "Here, brother, we are making an extra effort to complete the Salt Lake temple, and we want a very large and splendid donation from you. You have been very prosperous; the Lord has blessed you since you came to this land." He hemmed and hawed and complained, but he finally gave the donation, because in the meantime he had learned this glorious principle of vicarious labor for the dead. Some people ridicule that principle; they say it is absurd, it is ridiculous that we, the living, can do work for the dead. People may ridicule this principle, but the very foundation of all Christianity is based upon the vicarious labor and the death of our Lord Jesus Christ for us. So this man finally contributed for the temple. The academy was soon completed, and his boy attended and in due time graduated with honor. Then the bishop called on him and said: "That boy of yours has graduated; he has made a fine record, and we would like him to go on a mission to his father's native land. It will cost you about \$25 a month to send him and take care of him." To this the man replied: "Bishop, that is the straw that breaks the camel's back. I paid tithing; I paid fast-day donations; I paid for a ward house; I paid for a stake house; I paid for an academy; I paid for the completion of the temple; but if the Church wants my boy, whom I had expected to bring me in at least seventy-five dollars a month now that he has graduated, they will have to pay his expenses or he will not go on a mission." "Well," the bishop said, "that will be all right, he will not go, because the Church is not paying the expenses. All they will do for him is to bring him home free of charge when his mission is completed. They will do that, they will bring him home again. That will be the limit." "Well, then," he said, "he will never go." The bishop said, "All right. Let us dismiss the subject and talk on something else." They talked on for about an hour. The bishop went around and around, and finally he came to the native land of this man, the country from which he had come, as well as his relatives and friends. Then he said: "By the way, whom do you love more than anybody else on the earth, except your own flesh and blood, your own family?" "Why," he said, "Bishop, more than any other person that draws the breath of life I love the man who came to me, away up in the midnight-sun country of Scandinavia, and brought to me the gospel of the Lord Jesus Christ, the man who came there with the Spirit of the living God, who touched my heart, and melted my very soul, and implanted in my being a knowledge that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God; I love him beyond my power to tell." The bishop then said, "Wouldn't you like somebody to love that boy of yours just as you love that elder," "Bishop," he said, "You have conquered me fair and square. The boy can go. I will pay his expenses."

#### AN ARMY OF MISSIONARIES.

Love of God and love of our fellow men—the first great com-



land, the Savior said, the first great law is to love the Lord our God with all our heart, with all our might, mind and strength; and the second is like unto it, to love our neighbor as ourselves. I want to bear witness to all the world that no other people upon the face of the earth can show such love of God and such love of their fellow men as do the Latter-day Saints. We have about 2,000 missionaries, on an average, out in the world preaching the gospel, without money, without price, without being sustained except from their own pockets or the pockets of their relatives—for what? Because of their love of God, and because of their love of their fellows, to deliver the message to all the world that God has again opened the heavens; that he has spoken from on high; that he has sent his messengers; that they have laid their hands upon the servants of God in this day, and restored again to the earth the authority of the Priesthood of the living God, and the power to build up the gospel of the Lord Jesus Christ upon the earth.

We have recorded here in the back of this book, the little Pearl of Great Price, the Articles of Faith of the Latter-day Saints.

"We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

#### BELIEF IN A PERSONAL GOD.

We believe absolutely in God our Father. I remember reading, while I was in England, a book entitled, "The Young Man and the World." In that book, written by Senator Albert J. Beveridge, there was one chapter on "The Young Man and the Pulpit." In his book, Mr. Beveridge says that any man who enters the pulpit to preach, if he is not converted in his heart of hearts to the truth of that which he preaches, commits a sacrilege every time that he stands up in his pulpit. Then he said: "A certain man, with good opportunities for getting correct answers, during an entire summer vacation asked three questions of all the ministers with whom he came in contact. The first question was: "Do you believe in God, the Father—God a person. God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe—but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?" Not a minister answered "Yes." I wish to say that there is not a boy, there is not a girl, in the intermediate classes of the Sunday schools of the Latter-day Saints, nor is there a man or a woman in all the Church of Jesus Christ, who would not answer "Yes" to that question. We believe that we are the children of the living God, and that he is in very deed an exalted person. Why? Because the Lord God Almighty, nearly a hundred years ago, appeared to a little boy 14 years of age, and spoke to him. This boy saw that God our Father is a glorified man, so to speak; and he pointed to his Son, the Lord Jesus Christ, and said to this little boy: "This is my beloved Son, hear

him." In answer to a simple question from that boy, as to which of all these denominations of the world he should join, the Savior told him to join none of them, because they had all gone astray; and later he was called to be the instrument in the hands of God of restoring again the gospel of Jesus Christ to the earth.

The next question in Senator Beveridge's book was: "Yes or no, do you believe that Christ was the Son of the Living God, sent by Him to save the World? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that; but do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?" Not a minister answered, "Yes." They went on to explain that he was a great moral teacher. Permit me to deny the fact that he was a great moral teacher, unless he was the Son of God. He himself announced that he was the Savior of the world, that he was the Only Begotten of the Father in the flesh, that he was the Son of God; and therefore, if he was not the Son of God, he could not have been a great moral teacher, because the foundation of his mission was that he was God's Only Begotten Son. If he was not God's Son, he could not be a great moral teacher, because his foundation would be a falsehood.

The next question was: "Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are? Answer yes or no." Not one of them answered "Yes."

Every man and every woman married in the temple on this block, or in any of the temples of God, are married for time and for all eternity. We believe that the marriage covenant is an eternal covenant, and there is not a Latter-day Saint living who does not expect to have his or her conscious identity beyond the grave. Thank God for the first article of our faith and our absolute knowledge, of God and of Jesus Christ.

"We believe that men will be punished for their own sins, and not for Adam's transgression." I shall not comment on that.

"We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

We find the following in a revelation from the Lord to the Prophet Joseph Smith, section 76 of the Doctrine and Covenants:

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us.

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father has put into his power, and made by him.

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him;



And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives;

For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him and through him, and on him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

#### FIRST PRINCIPLES AND AUTHORITY.

We believe that the first principles and ordinances of the gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof.

I want to say to you that all those missionaries who have gone out to preach the gospel—and we have had at least 80,000 of them, from the day the Church was first organized—have had laid upon their heads, the hands of God's authorized servants, men who held his authority; and all over the wide world, in every land and in every clime, from the midnight-sun country of the north to South Africa, wherever they have gone, the Spirit of the living God has attended them. From every land and from every clime men and women have received the witness of the Holy Spirit, and have embraced the gospel; and all the wisdom of all the world, the wisdom of all the churches, in all the world, has never yet been able to convert any Latter-day Saint elder. They say we have not the truth; they say that we are deluded! How the Lord Almighty has neglected for nearly 90 years, the honest, faithful, virtuous, upright Latter-day Saints, having failed to allow any of their missionaries, or of their converts in the world, to discover the error of this gospel as taught by the Latter-day Saints! Yet these men have gone forth after having had hands laid upon their heads, giving them authority as God's ambassadors to go and proclaim the truth, and from every denomination under heaven men and women have been converted to the gospel which some people regard as a delusion.

#### BELIEF IN PROPHETS.

"We believe in the same organization that existed in the primitive church, viz; apostles, prophets, pastors, teachers, evangelists, etc."

I shall not take your time further than to refer to the Prophet Joseph Smith. We believe that he was a prophet of God, and we not only believe it but we know that he was. Why? He declared that he would be chosen, when he was a child, and he was chosen. He announced to the world that he would receive the Book of Mormon, and he did receive the Book of Mormon, which he translated from the plates, to which reference has been made. Eleven men, in addition to himself, bear witness that he had the plates. Eight of these men hand-

led them and saw the engravings, and the plates were shown to three of these men by an angel of God who came down from heaven. "Oh, but," says one, "I don't believe it," but if eleven honest, reputable men testified that a man had committed murder, that man would hang all right or be shot. There is no one who can say that the statement of the witnesses regarding the Book of Mormon, is not true, and there are tens of thousands who can say, by the witness of the Spirit of God, that these things are true. Joseph Smith proclaimed that he would yet be a prophet, before he was one, and he was chosen. He predicted that the Latter-day Saints would be driven from city to city from county to county, from state to state, and finally driven from the confines of the United States to the Rocky Mountains, which was then Mexican territory. People laughed him to scorn for saying that he, whom they considered a miserable upstart, at the head of a deluded lot of people, would attract the attention of anybody to the extent that they would be driven out of a state, and particularly be driven beyond the confines of the United States. He also announced that the day would come when not only a city, not only a county, not only a state should be arrayed against the handful of Latter-day Saints, commonly called "Mormons," but the day should come when the whole United States would be arrayed against them. People hooted at that statement, but the day did come when we were driven from city to city, from county to county, and state to state, and the day did come when we were driven to the Rocky Mountains, where he had said we should become a great and mighty people. And that is exactly what we have become, because in proportion to our numbers we are a great and mighty people, and people are beginning to recognize it today. Finally the United States of America, on the statements of lying judges and others sent an army against us—for doing what? For doing what we never did, but subsequently the government pardoned us for our sins that we had never committed, but they sent their army here all the same. And later, because of false statements made to Congress, the government confiscated all the property, both real and personal, belonging to the Church of Jesus Christ of Latter-day Saints, as if the Lord desired doubly to fulfil the prediction of Joseph Smith. I picked up the paper day after day myself, when the trial was going on here in the courts, and read in bold headlines, "The United States of America vs. the Church of Jesus Christ of Latter-day Saints," and laid the paper down and said: "Thanks be to Uncle Sam for putting the absolute stamp of divinity upon the utterances of the Prophet Joseph Smith!" This is one of the reasons why we believe in prophets—because their prophecies are fulfilled. It is only fair to say that this property was afterwards restored to the Church by acts of Congress.

#### EVANGELICAL INSPIRATION.

"We believe in pastors, teachers, evangelists"—

There is no need of believing in an evangelist unless he has the

evangelical inspiration of his office. I want to say to you that when I was a baby my mother took me to the patriarch, or the evangelist, Brother Perkins, who afterwards moved to St. George and located there, and that patriarch put his hands upon my head and bestowed upon me a little blessing that would perhaps be about one-third of a typewritten page. That blessing foretold my life to the present moment. The promises made to that baby have been fulfilled. I went to Tooele as a boy not twenty-four years of age, to preside over that stake of Zion. I was without experience, and I felt mightily my weakness. Soon after I arrived there with my wife and two little babies, my youngest baby was taken very sick and came nigh to death's door. I did not know one single solitary soul in Tooele City when I went out there except John Rowberry and Francis M. Lyman. Brother Lyman lived next door to me, but he was not at home. Knowing that my little baby was in a dying condition, I sent for my friend, John Rowberry, the patriarch, the evangelist in that stake of Zion, asking him to come and assist me in blessing the baby. After blessing the little one he said: "Brother Grant, looking at it naturally, your baby is going to die." I said, "I have no doubt of it, unless the Lord hears and answers our prayers." He said, "Well, the Lord is going to hear and answer them. Go and get a table and a piece of paper, and sit down by the bed; I want to give this baby its patriarchal blessing." He laid his hands upon that baby and promised her that she should live; that she should grow to womanhood; that she should marry a servant of the living God; that she should become a mother in Israel; that she should become a leader among the sisters in the Church. A year or so ago, President Joseph F. Smith handed me the list of Church authorities to present to the people, as he quite frequently did. I read the names and presented them, and when I came to the last name, as one of the General Board of the Young Ladies' Mutual Improvement Association, I had to read that name through tears of gratitude, because I was presenting the name of my daughter, who, I believe, but for the power of God, would have died when a baby—I was presenting her name to be one of those to preside among her sisters, over thirty or forty-odd thousand of the young women in the Young Ladies' Mutual Improvement Association.

Why do we believe in evangelists? Because they have the inspiration of God, the inspiration of their office and they are able to foretell the lives of the men and women upon whom they place their hands. While in Tooele, I received a patriarchal blessing myself from this same man, John Rowberry, and he promised me that I should be taken from that stake of Zion and become a leader in the Church of Christ; and I stand here today a witness of the inspiration of God to that man, John Rowberry. Not only did he promise me that, but many other things, all of which have been fulfilled.

#### THE GIFTS PROMISED, AND BESTOWED.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues," etc.—we believe in the gift of

tongues. When I was a little child, in a Relief society meeting held in the home of the late William C. Staines, corner South Temple and Fifth East streets, my mother was there, "Aunt Em" Wells was there, Eliza R. Snow, Zina D. Young, and many others. After the meeting was over Sister Eliza R. Snow, by the gift of tongues, gave a blessing to each and everyone of those good sisters, and Sister Zina D. Young gave the interpretation. After blessing those sisters, she turned to the boy playing on the floor, and pronounced a blessing upon my head by the gift of tongues, and Zina D. Young gave the interpretation. I of course did not understand one word that Aunt Eliza was saying. I was astonished because she was talking to me and pointing at me. I could not understand a word, and all I got of the interpretation, as a child, was that some day I should be a big man. I thought it meant that I would grow tall. My mother made a record of that blessing. What was it? It was a prophecy, by the gift of tongues, that her boy should live to be an apostle of the Lord Jesus Christ; and oftentimes she told me that if I would behave myself, that honor would come to me. I always laughed at her and said: "Every mother believes that her son will become president of the United States, or hold some great office. You ought to get that out of your head, Mother." I did not believe her until that honor came to me. Tell me that the gift of tongues is not exercised in this Church? As well tell me that I do not know that I stand here today. Subsequently my own wife, the mother of the baby to which I have referred, upon one occasion when I came home at 1 or 2 o'clock in the morning, having been working early and late trying to meet the interest on my obligations, read me a lecture about breaking the Word of Wisdom. She said to me: "You'd better drink tea or coffee, or even use tobacco, rather than sit up all night working. You are breaking the Word of Wisdom." Finally she stopped suddenly, and by the gift of tongues she made a prediction and several wonderful promises, among others that I should live to pay all my obligations. This was at a time when my friends were begging me to take the bankruptcy act. Among other things she promised that I should live to lift up my voice in many lands and in many climes, proclaiming the gospel. Since then I have lifted up my voice in the Hawaiian Islands, in Japan, in Great Britain, Belgium, Holland, the three Scandinavian countries, in Canada, in Mexico, and in almost every state in the Union of the United States, proclaiming that I know that God lives, proclaiming that I know that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God. I have done this in fulfilment of a promise made on my head by my wife, whose body now lies in the tomb, who made this promise years before it came to pass. I will not take up further time on that article of our faith.

#### OTHER ARTICLES OF FAITH.

"We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"We believe all that God has revealed, all that he does now reveal, and



we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

Yet some people write that we are in rebellion against the United States; that we would like to set up a republic of our own; that we are a great financial combine of people who are arranging to eventually conquer our country. Our boys who gave their lives in France; our boys who went forth in far greater number than the government had requested, according to our population; our money so freely given for Liberty and Victory bonds; our declaration to all the world, through the Prophet Joseph Smith, that the men who wrote the Constitution of this country were inspired of the living God—all of these things give the lie to all the liars who are perpetually saying that we are opposed to this country. When the Latter-day Saints were being driven from their homes, when they were coming to these Rocky mountains in fulfilment of the prediction of Joseph Smith—they were being expatriated; they were driven from the confines of the United States, and were coming to Mexican soil. Our country was then in trouble with Mexico, and the government called on Brigham Young for 500 men to help fight Mexico. To this call President Young replied: "You shall have your men, and if we have not enough men we will furnish you women;" and within three days the men were ready. That Mormon Battalion went to California and discovered gold. Show to me, if you can, in all the history of the world another case of a people being expatriated, being driven from their own country, from their own lands which they had purchased, being driven out from a beautiful city, the last remnant of them crossing the Mississippi river in the dead of winter, on the ice, nine babies being born during the night of that terrible expulsion, with no shelter but their mother's breasts, going forth on their journey of a thousand miles in the wilderness, after having appealed to the president of their republic, who could only say: "Your cause is just, but we can do nothing for you"—show me another people, I say, who under like circumstances would have furnished 500 men to fight their country's battles! Show me greater patriotism and loyalty to country than this! It can't be done. Allow me to announce that from the day of Joseph Smith to this identical day, the leaders of this people have had absolute respect, love and reverence for their country. Allow me to announce further that we are patriotic Americans to the core, and that we have learned it, many of us, at our mother's knees, where we said our prayers. We believe absolutely in the inspiration of God to the men who framed our Constitution.



We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

#### JUDGED BY THEIR FRUITS.

All we ask of the world is to remember the articles of faith of the Latter-day Saints and to judge the Latter-day Saints by their fruits. This was the standard that the Savior gave for a righteous judgment. What are the fruits of "Mormonism?" No people in these United States of America have higher financial credit than the "Mormons." No other people in these United States of America have as low a death rate as the "Mormons." Vileness and wickedness do not decrease the death rate. No people of the same number can produce as many fine singers—and fine singing does not go with corruption and wickedness. The Lord said in a revelation to the wife of the Prophet Joseph Smith, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and shall be answered with blessings upon their heads." No people have a better reputation for fulfilling the first great commandment of God—"Multiply and replenish the earth." No race suicide in Utah; that is, in the "Mormon" sections of Utah, or in the "Mormon" communities of southern Idaho, or in Canada, or in Arizona, or Old Mexico. No people can make a finer record in failing to produce insane than the Latter-day Saints, and yet insanity generally comes with wickedness. No people can produce fewer criminals than the Latter-day Saints. The governor of the state of Arizona remarked some time ago that we were being robbed of several hundred per cent of our taxes, because none of our people were in the insane asylum, and we were entitled to quite a number. He further said that we were being robbed of two or three thousand per cent of our taxes because we had only one inmate in the penitentiary, although we were entitled to twenty-five or thirty, according to our population. I referred to this statement when I was in Arizona a short time ago, and the district judge, who was sitting in the audience, jumped up and said: "Pardon me, Mr. Grant, but that one has since been pardoned." (Laughter.)

I see I have talked much longer than I had intended. I rejoice in the witness of the Holy Spirit to me that I can stand up in all sobriety and testify to you that the angel of God, ninety-six years ago today, did appear to the boy Joseph Smith, and that the promises made to that boy have been fulfilled; that he did become a prophet of God; that he died a martyr to the truth; that his blood testified, as the blood of all martyrs has done in ages past, to the divinity of the work that he has established; and I bear to you my witness that God has given to me a knowledge that he lives; that Jesus is the Savior of the world, and that Joseph Smith was a prophet of God. I pray for light and knowledge and power and ability that you and I, every one of us who have received this testimony, may so order our lives that all men, seeing our sobriety, seeing

the uprightness of our lives, may be led to investigate the fruits of the gospel of Christ, and that they, too, may receive the witness of the Holy Spirit. This is my prayer, and I ask it in the name of Jesus Christ. Amen.

### PRESIDENT ANTHON H. LUND

It is a pleasant sight to look upon so many Latter-day Saints who have come to our conference to join in the worship of God and to hear our leaders speak to us, to encourage us, to strengthen us in our faith, and to help us in our resolves to serve God. I look upon this movement of coming to conferences as a great help in uniting the Latter-day Saints both in faith and in love.

#### VALUE OF CONFERENCE GATHERINGS AND SACRAMENT MEETINGS.

The people of God formerly were commanded to go to the temple once or twice a year. They felt it a duty to make up their companies and travel to Jerusalem to attend the services in the temple of God. As long as this custom continued, Israel was united, but when this was abandoned, idolatry took place of the true worship. The Ten Tribes rebelled against Rehoboam who was left as king of the tribes of Judah and Benjamin only, Jeroboam saw that as long as his people should continue to go to Jerusalem to the temple, there would be a union with the people living there, and their faith would be kept up, therefore he built places of worship on the hills, tried to lead the people astray, and did this to a great extent. One way in which he accomplished this was to prevent the annual gathering of the people of God at Jerusalem.

We come here from many different places. I have already met this week people from Mexico on the south and Canada on the north, from California, from the East, and from up and down our State and Idaho, who have come here to attend conference. They meet with friends and old acquaintances and friendships are renewed. They attend the meetings of the conference and hear what the servants of the Lord have to give unto them.

We have this morning heard from our President. He has used the vehicle of hymns to bring to us some great truths, encouraging and inspiring us, and his teaching has been accepted by us all. We feel that he has been inspired by the Lord in speaking to us, and that he is inspired in the duties and labors that devolve upon him. I believe that we as a people ought to remember the words he has spoken, and carry them out in our daily lives.

Our meetings at conferences here, and our quarterly conferences, all tend to unite the Latter-day Saints. I could not ask the people to attend our general conferences in greater numbers than they do, as we are not able to give them all a chance to come into our tabernacle and other buildings where we gather at our general conferences.

I would like to ask the Latter-day Saints to be more punctual in attending their quarterly conferences both *Saturdays* and *Sundays*. Generally some of the Twelve, or of the Council of Seventy, or other leading men, are sent out to the stakes to attend the Stake Conferences. These ought to be attended well by the people. Those who attend will thus come in touch with the central government of the Church; they will learn what is wanted, and they will be built up in their faith and strengthened to perform their duties. We love to see the Saints come together, not only in their conferences, but also in their sacrament meetings, their quorum meetings and different meetings of the organizations that are helps in the government of the Church. We would like to see the people zealous in performing this duty.

#### DUTY OF THE SAINTS IN MEETING.

When we come together and someone is called to speak unto us, let us sustain him with our prayers, pray in our hearts that the Lord will lead him to speak unto us such things as shall be for our best good, and if we do this, our prayers will be answered. The speaker will be led to speak upon such things as are needed by those who have assembled. Our brethren very seldom write out their sermons before they go to meeting, except in cases where they are asked to speak on a certain subject. That does not mean that they do as the man to whom Bro. N. L. Nelson refers in his work on preaching, as quoted by our President. The Lord wants us to fill our minds with useful knowledge and then ask him to lead us in what we shall speak. By following this course the Lord will bring forth unto us that which he wants us to give unto the hearers. When the speaker sits down, show that you have been attentive to what has been said by saying "Amen" in your usual pitch of voice, as much as to say, "yes, those words will be treasured by me." We did that formerly more than we do now. We used to give our "Amen" so that all could hear it, but today we are too quiet in the matter. Let us show our sympathy with and our assent to what has been said, by giving a good audible "Amen" at the close of the discourse.

#### THE INSPIRATION OF JOSEPH THE PROPHET.

I will read a verse or two from one of the early revelations. I have always loved to read those revelations given to the Prophet in the early days, because they prove their intrinsic truth, as he could not have seen the future except by the power of God. In 1828, when the Prophet was a few months past twenty-two years old, he received a revelation, in which we find these words:

For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will and carnal desires, he must fail and incur the vengeance of a just God upon him.



I call your attention to this revelation given almost two years before the organization of the Church, before the Prophet had had any experience in Church government, and in the various ways in which men's minds act.

When it says, "although he may have many revelations," most anyone would wonder how a person having had a revelation could ever fall away? We would so think to ourselves, and the young man Joseph, if it had been his own invention, would not have thought of putting this paragraph in the revelation. But this he received from on high, and it shows that the Giver understood mankind and understood how fickle their minds often are. Oliver Cowdery, the second elder in the Church, was writing for Joseph when they were translating the Book of Mormon. In doing so they came to a passage about baptism and they asked the Lord concerning that ordinance. John the Baptist, who held the keys of the Aaronic Priesthood in the days of the Savior, was sent to them, and he ordained them to the Aaronic Priesthood. He bestowed upon them the authority to administer baptism by immersion for the remission of sins, and he taught them how they should be baptized. Oliver and Joseph baptized each other according to the instructions given by the angel. Now, Oliver Cowdery saw the angel, he felt his hands upon his head, he knew the ordination he received was from God. At Harmony he was helping the Prophet as his scribe; and once, as they were traveling close to the Susquehanna river, tired out and persecuted, Peter, James and John appeared to them and bestowed upon them the apostolic power of the Priesthood. This was a great comfort to them. They had now the Melchizedek Priesthood as well as the Aaronic, and they were authorized not only to baptize but to confirm members in the Church and bestow upon them the Holy Ghost. They themselves received this and they were authorized to so administer to others.

The Church was not yet organized; a few were baptized; but on the sixth of April, 1830, the Church was organized, we generally say, with six members. There were more, but it took six members to incorporate. Then the Lord told Joseph and Oliver that they were to be ordained elders. They held the Melchizedek Priesthood, but there were no offices then established in the Priesthood. When the offices were instituted Joseph and Oliver were sustained by the people in the office of elders, and the Church was directed by elders for about fourteen months, and then the first high priests were ordained. It is remarkable, when you read the revelation concerning the government of the Church, given at the same time the Church was organized, to see that it contains really the law of the Church, and this has not been changed, because it was given by Him who understood the conditions and needs of his children and of his Church. In the revelation, instructions were given both about the organization, about the duties of the different officers in the Church, and of the members.

## THE APOSTASY, TESTIMONY, AND RETURN OF OLIVER COWDERY.

When we think of Oliver Cowdery having received revelations—not one but several—he had been with Joseph, he had been under that holy influence when Joseph was translating the Book of Mormon and, as he himself describes afterward, felt a heavenly feeling pervade his soul, as he sat under the voice of the Prophet and wrote down what the Prophet translated. And yet, with all this, a time came when the mind of Oliver became dark. He fell into transgression and was cut off from the Church. It shows the justice of the Prophet and those in the council, since, although he held such a high place in the Church he was not treated in a different manner from the lay members of the Church. But during the time that he was in a state of excommunication he did not deny the testimony to which his name is attached in the Book of Mormon. Those things he had seen.

It has been told of his being in a court (he was a lawyer and was conducting a case) and that his opponent thought he would gain influence over the jury and the people there by letting them know that Oliver Cowdery had signed the testimony of the Three Witnesses to the Book of Mormon. That did not keep Oliver from speaking the truth. He arose and bore his testimony in that courtroom to all present, stating that what he had signed there was the truth, because he had seen with his eyes an angel, that he had seen the plates, and that he knew what he had signed was true.

After a while, when the Church had reached its lowest point, almost, the Saints had been driven out of their possessions, had gone into the wilderness, the world thought there could be no more power in the "Mormon" Church, it had sung its last verse. But not so. The Saints were under the Lord's overruling providence. They were directed to a place where they could worship him according to his dictates and desires. At that time Oliver Cowdery came to the Church at Council Bluffs. Elder Orson Hyde, a man whom he had been the means of converting, was presiding there. The Council was called together, and Oliver had to be accepted like every other person who has been cut off from the Church. The people accepted his humble plea to come back into the Church. He said, "I do not ask for office, I just want to get within the pale of the Church." He also bore a strong testimony of its truth. It was not the hope of promotion or wealth, because the Church did not look like it would ever have any means, or that the Church would ever have any honor to bestow on people in the Church, but he knew that it was the Church of Christ. His conscience smote him; he felt that he did not want to die outside the Church, and he was received back again. He went down to the home of his brother-in-law, David Whitmer, in Missouri, and died there some five or six months afterward.



## ALL THE WITNESSES PROVED TRUE TO THEIR TESTIMONY.

The same can be said of all the Three Witnesses of the Book of Mormon, that though they had received many revelations still they did leave the Church, but they never denied their testimonies of the truth of the Book of Mormon. David Whitmer never returned to the Church, but always bore a faithful testimony to the truth of the Book of Mormon. Martin Harris came back to the Church and on his death-bed he bore a strong testimony of what he had seen.

## IN REGARD TO CONVERSIONS BY MIRACLES, AND BY THE POWER OF THE SPIRIT.

And in regard to miracles, persons having come into the Church by seeing extraordinary healings, or by seeing signs, knowing that they belonged to the Church of Christ, yet after witnessing such things some have left the Church. One of the first apostates came into the Church by seeing a wonderful healing, but if that was the only reason for his joining, it would have taken miracles every day, nearly, to have kept him there; he apostatized and left the Church. Those of us, brethren and sisters, who have joined the Church, and have had the Spirit of God conferred upon us by the laying on of hands, and have received the assurance that we have the truth, and that in going down into the waters of baptism we fulfilled the Lord's command to us, without having seen miracles, are just as strong in our testimony as those who have had ocular manifestations, because what you see with your eyes and hear with your ears is brought to the spirit through the different channels of your bodily senses, while those who receive a testimony through the Spirit of the Lord acting upon their spirits receive as strong a conviction of the truth as those who get it through their bodily senses.

How many of you who have received the testimony through the Spirit could become convinced that you are mistaken? You feel that the Lord has given you a knowledge for yourself; you know that this is the work of the Lord; you know that the Savior lives; you know that Joseph Smith was an inspired prophet of God, and as long as you perform your duty, and hold yourselves near to the Lord in prayer, that testimony cannot be taken from you. But if we neglect our duties, if we do things contrary to the will of the Lord, we can become dark. We can see in this hall at night when it is lighted up, but going out where it is dark we may remember what we have seen in the lighted hall, remember the light that lightened it; but outside, when we go into the land of the enemy, we cannot see our way, and we may even kick against the pricks; we may do that which we once knew to be wrong. Hence, let none of us forget how precious is the testimony of the Holy Spirit, to know that God lives, that his Son lives, and that his Son is coming again and will restore his kingdom upon the earth.

## THE DUTY OF PREACHING THE GOSPEL TO THE WORLD.

The time is hastening, the end of the sixth millennium is near. The seventh millennium, it has been predicted, will be a reign of a thousand years of peace, then Christ will reign, then the work for the salvation of the human family, from the time of Adam down to the present, will be remembered, and all things both in heaven and on the earth will be gathered together in one and delivered over to Christ. What a happy time it will be, when peace shall reign on earth, when men will accept the word of the Lord! Satan will be bound, and will not be able to stir up men to war against one another, nor against God. What a beautiful picture is spread before us when we contemplate this happy time! Let us, brethren and sisters, remember the covenants we have made with the Lord, let us work faithfully to perform our duties and remember the great duty that rests upon us to spread the light to the world.

## CONDITIONS IN MISSION FIELDS.

Just now we are prevented from sending elders, like we used to do, into different European countries and to the islands of the sea that are under the English government. They have been kind enough, however, to allow a few of our elders to go there. But we cannot send them as we formerly did when we have the elders ready to go. But our adversary will not be able to stop this work; it is not in his power. If our elders cannot go from Zion, we will have elders over there who will be inspired of the Lord to guide those who join the Church, and to bear testimony to the outsiders and bring many into the Church. I was pleased to hear Brother Richards, upon his return from England, tell us that when they did not have elders enough from Zion to place in charge of the conferences, they would take local elders. and they found even young men who really showed that they had ability to become splendid presidents of conferences. The people listened to them and accepted them as the servants of the Lord, and the work was not stopped. The same was true in Scandinavia. We have had to use local elders over there to a great extent, yet the work is going on. The Saints feel more united. They long, of course, for the elders from here to come as they used to, but as they cannot have them, they are able to take hold of the work themselves and to carry it on.

We had a letter from Liege, Belgium, the other day, which informs us that when the Germans moved into that city they took all the halls belonging to the city and installed their soldiers. Our elders were counseled to go over to England, and the Saints were left to themselves and could not hold meetings. But it was not long before some of the Saints opened their doors, and they could meet to hold Sunday School and meetings in private homes, until at last they got their hall back, and then the branch at Seraing joined the branch at Liege, and together they met both in Sunday School and sacrament meetings.

But they did not have elders or priests to administer the sacrament, so an elder visited them once a month, and he blessed their children and confirmed those who had joined the Church. For in that branch there were fourteen who joined the Church; and this elder performed this work until at last someone could be sent to labor there. So you see that the Lord can overrule for good whatever happens, and bless the Saints, and instil in their hearts a love for the truth that cannot be taken from them. During the time that they were alone they remembered their tithing, and sent it every month to Rotterdam, to the President of the Netherlands Mission, and they also gathered nearly four thousand francs for their poor. They were all poor, too, but they remembered some who were worse off than they were, thus showing their love both for the Church and for their brethren and sisters.

I understand that although our elders were withdrawn from Germany, branches have continued to prosper. The President of the Swiss and German Mission has not been able to get into the German part of the Mission until the present time. I believe he is traveling there now, the Trustee-in-Trust having authorized him to ascertain how much means is needed to help our poor Saints who are in distress. I think he got permission to visit the different branches; but during the time that the Saints have been isolated, they have continued to pay their tithes and offerings, and to meet together to edify one another.

#### THE VITALITY OF "MORMONISM."

So you see and realize the "Vitality of 'Mormonism'" in this, as Brother Talmage has written about so clearly. It does exist, and our enemies can not stop this work. It is of God, it will gain the victory; and it will grow, as the President said, until it shall fill the whole earth. That is the destiny of the work in which we are engaged. God bless us all. Amen.

Louisa Watson sang a solo: "Fear not ye, O Israel."

#### PRESIDENT HEBER J. GRANT

It is a source of regret to all of us, I believe, to learn from the despatches received this morning, that the President of the United States is in a very critical condition of health. I wish to say that I was profoundly impressed with all that he said from this stand, during his recent visit, and that it met with my hearty approval. I had the pleasure of meeting him at the hotel, and I was impressed with the honesty and sincerity of his motives. I believe that he desires, with all the power of his being, to accomplish that which, in his estimation, is for the good of mankind the world over.

After the singing of the Doxology, by the congregation, we will ask that you all join Elder Orson F. Whitney in the benediction, and pray for the recovery of the health of our President of these United States.

The choir and congregation sang the Doxology:

Praise God from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host,  
Praise Father, Son and Holy Ghost.

The closing prayer was offered by Elder Orson F. Whitney, of the Council of the Twelve Apostles:

**ELDER ORSON F. WHITNEY**

Almighty God, our Heavenly Father,—the Author of our being and the Giver of all that we enjoy, the Source of all power and the Father of the spirits of all men,—we desire to render gratitude and praise unto thee at this time for the words of inspiration that have been spoken from this stand at the opening of our general conference. We pray thee to sanctify them to our good, and to strengthen and inspire us to go forth with a renewed determination to serve thee and to keep thy commandments, to promote thy cause and, with all the power that we possess, reinforced by thy power resting upon us, to build up the Church and Kingdom of God. We dedicate this service unto thee and ask thee to hearken unto our petition.

We pray especially, our Father, for the President of the United States, thy servant who so recently addressed us from this stand, and with whose remarks and sentiments and the truths that he uttered our hearts were so powerfully impressed and our minds illumined. We desire, with all our hearts, that his life may be spared, that thou wilt deliver him from the sickness that now afflicts him, that thou wilt rebuke the destroyer in his behalf and raise him up to continue the mighty work unto which thou hast called him. We pray thee, O God, to touch him with a healing touch, to let the peace and light and power of the Holy Spirit rest upon him. Give him the faith to be healed. Bless those about him with faith and with the full command of all their knowledge and skill and judgment and wisdom, that they may render to him the assistance of which he stands in need; and all that is done for him, may it have thy blessing upon it to this end, that he may be spared to continue the work which thou hast given him to do.

We pray for all the leaders of the Nation. We pray for our Country. We pray for the cause of right and truth and freedom, that it may prevail; that thy Kingdom may come and thy will be done on earth as it is done in heaven.

We ask these blessings and invoke thy blessing in dismissal, in the name of the Lord Jesus Christ. Amen.

Conference adjourned until 2 o'clock p. m.



## AFTERNOON SESSION.

President Heber J. Grant presided and called the congregation to order at 2 o'clock p. m.

The choir and congregation sang:

We thank Thee, O God, for a Prophet,  
To guide us in these latter days;  
We thank Thee for sending the Gospel  
To lighten our minds with its rays;  
We thank Thee for every blessing  
Bestowed by Thy bounteous hand;  
We feel it a pleasure to serve Thee,  
And love to obey Thy command.

When dark clouds of trouble hang o'er us  
And threaten our peace to destroy,  
There is hope smiling brightly before us,  
And we know that deliverance is nigh;  
We doubt not the Lord nor His goodness,  
We've proved Him in days that are past;  
The wicked who fight against Zion  
Will surely be smitten at last.

We'll sing of His goodness and mercy,  
We'll praise Him by day and by night.  
Rejoice in His glorious Gospel,  
And bask in its life-giving light;  
Thus on to eternal perfection  
The honest and faithful will go,  
While they who reject this glad message  
Shall never such happiness know.

Elder William Lennox Adamson, President of the Blaine stake of Zion, offered prayer.

The choir and congregation sang:

Guide us, O Thou great Jehovah,  
Guide us to the promised land,  
We are weak, but Thou art able—  
Hold us with Thy powerful hand.  
Holy Spirit,  
Feed us till the Savior comes.

Open, Jesus, Zion's fountains,  
Let her richest blessings come,  
Let the fiery, cloudy pillar  
Guard us to this holy home.  
Great Redeemer,  
Bring, O bring the welcome day!

When the earth begins to tremble,  
Bid our fearful thoughts be still;  
When Thy judgments spread destruction,  
Keep us safe on Zion's hill.  
Singing praises,  
Songs of glory unto Thee.



## PRESIDENT HEBER J. GRANT

It has fallen to my lot, from the time that I became one of the general authorities, to come in close business relations with many influential people, both on the Pacific and the Atlantic coasts, as well as in the cities between. When I was a small boy, about twelve years of age, Col. Alex. G. Hawes, the Western Manager of the New York Life Insurance Company, came to board at my mother's home. He subsequently returned with his bride, and his first child was born in our house. He became, without any exception, the dearest and best friend that I had in all the world, aside from my own people, and my association with him, I believe, was as intimate as it was possible to have with any man. He treated me almost like a father; and in the panic of 1893, hearing that I might fail in business, he wrote and told me he had arranged to mortgage his home, to get money to assist me. He had tried at every commercial bank in the city where he lived to borrow money on first class collateral security, to send me; none of them were making loans. "But," he said, "the savings banks are loaning; they loan only on real estate, and I have no real estate except the home in which I live. I have arranged for a loan on my home, and if it will save your financial life, do not write, but telegraph immediately upon receipt of this letter, and I will transfer the money to you by wire, as delays are dangerous."

I could not hold back the tears of gratitude that filled my eyes, to think that a man of the world would make such an offer as this to me in my time of distress. He subsequently secured for me the agency for Utah of the great company with which he was connected, and for one year I was their representative in connection with my associates in this city. At that time a gentleman by the name of Darwin P. Kingsley was the superintendent of agencies, and subsequently became the president of that company. The day before yesterday I received a very beautifully bound volume of some four hundred pages, containing speeches made by himself mainly upon this great question of peace, and questions connected with the war. I have read with intense interest something over one hundred and fifty pages of these speeches, since the book arrived, and they strike a very responsive chord in my understanding of the situation. I remarked here this morning that, like the congressman, I was going to ask permission to reprint my speech of two weeks ago. I am going to do the same here again this afternoon, and shall have printed in tomorrow night's *News* one of President Darwin P. Kingsley's speeches on the League of Nations, containing also a splendid tribute to President Wilson. We will now be addressed by President Charles W. Penrose.

## PRESIDENT CHARLES W. PENROSE

I feel very grateful for the privilege of attending this conference; also for the opportunity of speaking for a short time to this vast congregation. Although I am not altogether unaccustomed to public speaking, but have had some experiences at home and abroad in this direction, I approach the task imposed upon me this afternoon with some timidity.

## GRATITUDE FOR THE RESTORED GOSPEL.

I feel keenly the need of the spirit of my office and calling to qualify me for saying anything today, after the splendid utterances that were delivered from this stand during the morning, and I hope that I shall have your attention and your faith and help while I stand here occupying this position. The Lord has been very merciful and kind to me since I embraced the gospel, restored in the latter days, when I was but a boy, and through all my travels and labors and struggles he has been with me by the power of his Spirit, and in the public congregation, this afternoon, I express to him, although in feeble language, the gratitude of my soul, the desires of my heart that I shall be able to continue in this splendid work in which we are all engaged as long as I live in the flesh, and then be able to carry on the work when I pass beyond the veil, and come into the society of the great men and women with whom I have been associated in years that are past, in the same mighty cause. It is the cause of God and of humanity, his children, for it involves the happiness and salvation of many millions, and the exaltation of those among them who received the gospel in the flesh, or afterwards received it in its fulness, and prepared themselves thereby to associate with the good and the true and the best of mankind.

Ever since I heard the gospel of Jesus Christ as restored in these last days, preached by the elders of Israel and published in the books of the Church, I have been filled with joy and satisfaction, for it seemed natural to me to receive these things. Although not one of my family and kindred received this gospel, yet it seemed perfectly natural to me to drink in of the streams that flowed from the eternal fountain, and today I bless and praise the name of the Lord for his goodness to me, in opening the eyes of my understanding and enabling me to see and comprehend the truth as it is in Jesus Christ, and that I am enabled so far to continue in the path, in the good work of the Lord. I can say, with the Prophet Joseph Smith, my course has been always, apparently, up-stream. I have not been favored like some of my brethren with having been born in the faith, or of parents that were in the faith, or of associations until I came in the Church with people called Saints; so my career during all the years that I have been in the service of the Church has been one continual struggle, so to speak. But my path has been a pleasant path, so far as enjoying the principles of eter-

nal life is concerned, and so far as the influences that have been thrown around me in the gospel and in my associations with the Saints and servants of the living God, it has been a continual pleasure to me, and today I rejoice with all my soul that I am in harmony with my brethren in the Priesthood and with the Saints of God who desire to serve him and keep his commandments.

#### IN HARMONY WITH THE BRETHREN ON THE LEAGUE OF NATIONS.

This is a glorious day for me. I find myself in perfect harmony with that which has been said by our brethren today, and with the sentiments expressed by President Grant, a week ago last Sunday, in which I believe most of the people, at any rate those who heard or have read the remarks that he made, feel that they were right and true and applicable to the present situation. I take great pleasure in announcing that so far as I know, all our close associates, the First Presidency, and Council of the Twelve, who are here at home—some of them are away—are in accord with President Grant in that which he did in reply to the manifesto, as it is called, sent from the East, which came by telegraph, and he telegraphed back his pleasure in signing his name with that of Ex-President Taft and a number of other prominent American citizens, desiring that the pact or covenant of the League of Nations should be approved by the Senate of the United States and that without delay, making some little lee-way for clarifications, perhaps, in some of the text, so long as it did not interfere with the full signing of the treaty. I believe we are of one heart and mind on that particular question, but we do not call into question the sincerity of some of our friends who do not see exactly as we do on this matter.

#### CONCERNING LIBERTY AND LABOR ORGANIZATIONS.

I am also in hearty accord with President Grant in the sentiments expressed this morning concerning the liberties of mankind. I believe in the doctrines of the Declaration of Independence; I believe in the principles set forth in the Constitution of the United States; I also believe in the destiny of this great government which God set up, the constitution of which was written by men who were raised up for the very purpose of placing on record principles that will bring about, eventually, the freedom of "all flesh." I believe it is the destiny of this great nation to carry the principles embodied in the two instruments I have named to all the world, and that this will be a preparation for that great day of universal peace referred to by President Lund, this morning. The liberty of mankind is not to be limited except to the extent of oppressive tyrannizing over and preventing the freedom of people who differ from us. I agree with President Grant on that matter that he talked about this morning,—that it is right for men to have the liberty to combine for their own benefit, for the raising of wages, for the shortening of hours of labor, for anything that will be for their

good and benefit, but they must not exercise that in a way to infringe the liberties of others who do not see as they see. The idea of a Latter-day Saint, a man holding the Priesthood of the Most High, given for a blessing, for persuasion, for instruction, for light and for the liberties of mankind, saying that a brother in the Church shall not have the privilege of obtaining work for the support of himself and family, unless he joins some society and has a card to show his membership therein! That, I think, is going far beyond the bounds of the liberty of American citizens. We have no right to trench upon the freedom of others. It is permissible to stand up for our own individual rights, to stand up for the rights of any association with which we are connected, unless such association involves oppression and tyranny upon any portion of mankind.

#### THE LORD HAS SET UP THE ENSIGN OF PEACE.

The Church of Jesus Christ of Later-day Saints was revealed from heaven in the last days, to bring about the liberties of the world. For all nations the Lord has "set up an ensign" as the Prophet Isaiah predicted he would. Read the 18th chapter of the book of Isaiah, also the 11th chapter and the 5th chapter. I will not turn to them now—you get them, and read them. The Lord declared that some time he would raise an ensign to the nations of the earth: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." The ensign has been raised. Brother Brigham, when he went up on the mountain here just after the arrival of the pioneers, said that was "a good place to raise an ensign." I don't know that the ensign was raised right then and there, but the real ensign alluded to is the ensign of peace which is in the gospel of Jesus Christ sent down from heaven anew in these last days. It is to be brought by Zion, as Isaiah the prophet said, "Oh, Zion, that bringest good tidings, get thee up into the high mountain." That has been fulfilled in the coming here of the people who are now gathered in these mountain valleys, and the word of the Lord is going forth and it is to be carried to every nation and kindred and tongue and people.

#### THE REVELATIONS OF GOD AND THE COVENANT OF PEACE.

Some of our brethren will say, perhaps: "But do not the revelations of God, ancient and modern, declare that there will be tribulations and troubles and wars and bloodshed in the last days?" Certainly. Is that any reason why an ensign of peace should not be lifted up? Is that any reason why the gospel of peace should not be preached? Is that any reason why nations and communities and clubs and associations shall not be formed for the establishment of peace, for the proclamation of peace, for attempts to bring about harmony among the nations of the earth, preparing them for that day of



universal peace? I see nothing in any of the revelations of God, ancient or modern, that should stop or hinder in any way proper efforts made for the bringing together of the nations of the earth in a bond of peace. President Grant read some hymns this morning, all appropriate, all having good texts. I would like to read a hymn that we used to sing when I was a boy, when I first embraced the gospel, written by Parley P. Pratt, one of our splendid poets, one of the great men of the latter days, one who proclaimed the gospel at home and abroad. Here is what he says, on page 102 of our Hymn Book, hymn 92. He was the author of the first hymn in the book, the Church hymn book. I don't say anything against *Psalmodies*, or *The Songs of Zion*—they are all good, but there is our Hymn Book, not bound quite so well as it might be, perhaps, but it is our Church Hymn Book, very difficult to find in many of the stakes of Zion, and in some of the wards you cannot find one, but he is the author of the first hymn, a most splendid piece of poetry. I will read the first one—the President says to read them both:

The morning breaks the shadows flee;  
 Lo! Zion's standard is unfurled.  
 The dawning of a brighter day  
 Majestic rises on the world.

The clouds of error disappear  
 Before the rays of truth divine;  
 The glory, bursting from afar,  
 Wide o'er the nations soon will shine.

The Gentile fulness now comes in,  
 And Israel's blessings are at hand;  
 Lo! Judah's remnant, cleansed from sin,  
 Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,  
 And Gentile nations turn and live;  
 His mighty arm is making bare,  
 His covenant people to receive.

Angels from heaven, and truth from earth  
 Have met, and both have record borne;  
 Thus Zion's light is bursting forth,  
 To cheer her children's glad return.

This is changed a little from the original but that does not matter so very much.

Now here is the hymn that I was referring to:

Lo! the Gentile chain is broken;  
 Freedom's banner waves on high;  
 List, ye nations, by this token  
 Know that your redemption's nigh.

See on yonder distant mountain,  
 Zion's standard wide unfurled;  
 Far above Missouri's fountain,  
 Lo, it waves for all the world.



Freedom, peace and full salvation  
Are the blessings guaranteed—  
Liberty to every nation,  
Every tongue, and every creed.

Come, ye Christian sects, and pagan,  
Pope and Protestant and priest;  
Worshippers of God or Dagon,  
Come ye to fair freedom's feast.

Come, ye sons of doubt and wonder,  
Indian, Moslem, Greek or Jew;  
All your shackles burst asunder;  
Freedom's banner waves for you.

Cease to persecute each other,  
Join the covenant of peace;  
Be to all a friend, a brother;  
This will bring the world release.

Lo! the King, the great Messiah,  
Prince of Peace shall come to reign;  
Sound again, ye heavenly choir,  
Peace on earth, good will to men.

#### PREPARATION FOR PEACE NECESSARY.

The point that I wish to make is this: While the numerous prophecies concerning the terrible times of tribulation of the latter days are about to be fulfilled, and are being fulfilled now, yet there should be efforts made to bring about peace, if possible, among the nations of the earth; and it seems to me that it is the province, the right, the duty of Zion in her beauty rising, in the mountains, to send forth all the aid possible and to lend a ready hand to help bring about peace on earth, good will to men. Do you think, my brethren and sisters, that when Christ shall come as the King of kings, the Lord of lords, that there will be no preparation made for that coming? Do you think that he will come and by a great cataclysm, will turn the warring nations into peaceful, united peoples? Oh, no. Some one will say, perhaps, he is going to utterly destroy them. Don't you believe it. When Christ comes there will be people dwelling on the earth who will not perish; many of the wicked will be destroyed "by the brightness of his coming," but before that a work of preparation will have to be accomplished and the principles which belong to our government and which are now being extended in the efforts to bring about peace will have softened the hearts of nations, the leading nations of the earth, so that they will combine for mutual help, and agree, instead of going to war and drenching the earth with human blood, that they will come together in a fraternal spirit and settle their difficulties by arbitration or submit them to courts of justice, which will be provided for, so that the rights of each other may be fully made plain and clear to all the world. That is the object in view.

I had the pleasure of meeting as a delegate in some of the congresses for the world's peace when I was abroad, particularly on my last mission to Europe, a number of the finest men and women who can be met with outside of this Church, great men, great women, with great minds and of great influence who advanced theories that were not practical. But they were good, philosophical, kind people with splendid desires. But the first real practical thing they tried to bring about was the disarmament of the great nations, that the number of their men in armies and navies should be diminished, that the munitions of war should be decreased in production, and the way be thus prepared for some kind of league or union by which the nations of the earth could come together in a solemn compact for the purpose of bringing about peace, so far as it could be established. I don't think there is any ardent advocate of the measures now being taken who makes the contention that this pact, if it should be signed, will bring about entire suppression of war or the war-like spirit. Not at all, but if there is anything practical that can be done to bring about disarmament among the nations (except by agreement when circumstances may arise to require arms and ammunitions), anything that can bring that about is in the right direction. It may not accomplish all that its advocates expect it to do, but it will prepare the way for that which eventually will come. The ideas will thus be presented to nations that have power and influence in the earth whereby they can make agreements by which wars shall be diminished and eventually abolished, so that the time will come, also predicted by the prophets, when "nation will not rise against nation nor kingdom against kingdom," and they will not even "learn war any more," but every man, spiritually speaking, can sit down "under his vine and under his fig tree; and none shall make him afraid."

That time will come. I am just as sure of it as I am that the sun will rise tomorrow morning. I don't know whether I will be here to see it, but it will rise just the same, no matter how much the clouds may come up, and I am just as sure that "the Sun of righteousness will arise with healing in his wings," as the ancient prophet predicted, and the bright rays of his glory will penetrate to the utmost parts of the earth, and he will indeed be the King of glory and the Prince of peace.

WE ARE NOT TO CEASE OUR EFFORTS AGAINST EVILS,  
BECAUSE EVILS ABOUND.

But before that day comes there will be wars and rumors of wars, and plague and famine, and earthquake and divers evils, as we call them, which will only be, perhaps, the beginning of greater sorrows yet to come. I believe that these predictions will come to pass, but should that prevent all that are lovers of their race from making any efforts to bring about a different condition of things? If the "flu" or any other plague should go over the land again, are

we to sit down and say, "Oh, it was predicted, it will come and we cannot do anything against it?" If iniquity abounds, as Christ said it would, and because of it "the love of many would wax cold," is that any reason why we should not take steps against those iniquities? We are forming a social society, many of our brethren here, men that are capable of handling the subject, and the Lord knows, if he doesn't the devil does that something is needful to be done, needful for our young people, particularly, and those social workers are busily engaged in the good work, and they will be more busily engaged by and by, when they get a routine prepared and methods adopted by which we can reach the evil. Shall we cease from our efforts against evil because evils will abound and because "evil men and seducers will wax worse and worse," as predicted by the Savior? Are we not to take steps to try and check the evil? Take the Book of Mormon. That predicts wars and at the same time provides and tells what shall be done. Read the writings of Mormon and Moroni in the Book of Mormon. There is a labor imposed upon us, so it tells. What is it to do? Why, to check these evils, to proclaim against them, to unite together for peace and for harmony and for brotherly love, for the prevalence of the spirit of the gospel of Jesus Christ. So that the words of Parley may come to pass and the heavenly choir will sing again the anthem, "Peace on earth, good will to men."

#### READ THE PEACE PACT FOR YOURSELVES.

Now, I want to feel a good spirit toward my brethren who do not see it the way I do, exactly, and I want them to feel the same way towards me. I have most profound convictions in regard to this matter. I have read the propositions for a covenant of peace carefully, over and over, and over again, and I find that nearly everything that some of the great men and statesmen want to put in the pact is there already, and some things that they want taken out are not there at all. There has been a great deal of misrepresentation concerning it, and another thing I find to my great regret, that I have talked to a large number of our prominent men personally, and they have never read it themselves, they have had to go by what the proponents and the opponents have had to say and they are bewildered about it. They don't see and read and understand for themselves, as Jesus taught in his day, "Whoso readeth, let him understand." And that is something they should do in regard to this covenant, read the articles and compare them and see the bearing of the different articles, one upon another. I say here, that to my mind, it is one of the grandest things ever presented to the people of the world. There is nothing anywhere to be compared with it. Do I say it is perfect? No, but it provides means for its perfection, or for its correction, plenty of means provided for anything that needs to be put into it, or anything that needs to be taken out of it, just

as it was with our great Constitution of the United States. Now, I did not intend to talk directly on this subject this afternoon, but it has come to mind as I have been speaking.

#### ON THE NECESSITY OF OBEDIENCE TO LAW.

Now, my brethren, men holding the Priesthood of the Almighty! This has been sent down for the salvation of mankind, not merely for the honor of men who are called and ordained to the several offices in the Priesthood, not merely for that, although it is a great honor to be a priest of the Most High, a servant of the living God, clothed upon with divine authority, for that is what Priesthood means, divine authority, no matter whether a person has but a small part of divine authority or in its fulness, he has it, he is definitely called and ordained to certain duties—what for? For the salvation of the world, of all nations, kindreds and tribes and tongues. That is what that is for, and for the establishment of freedom. The flag of liberty, as Parley says, “waves on high,” and “list ye nations, by this token, know that your redemption’s nigh!” The time is coming when the nations shall be redeemed from tyranny and oppression and from seeking each other’s blood, fighting for that which they could acquire by proper reason and by reasonable argument and reasonable associations and courts.

Now, my brethren, do you think any of you that may be engaged in the order that President Grant alluded to this morning, have any right to say to a man that because he does not see as you do, and does not carry a card showing that he belongs to a certain society, that he shall not work, you will not work with him; if he gets a job, and people employ him, you lay down your tools and say you will not work with him? Is that right? Is that reasonable? Is that Christ-like? Is that brotherly? Is it in accordance with the principles of liberty in the Constitution of the United States and the Declaration of Independence? I believe with all my heart that if our brethren holding the Priesthood of the Lord were to combine together for everything that is good in these societies, but will not go one step farther than that which is their right to do, that they can control the situation and they will also avoid the great troubles of mob law. There are projects now on foot—I have learned about them—to make a mob and go up to the Legislature to try and persuade the law makers to do or not to do certain things. Will Latter-day Saints do that? Men are elected to the Legislature to frame laws for the good of the State and they ought to be left free to use their best judgment. That is what they are elected for. But gathering mobs to try and influence them is all wrong. The right to petition is proper, but there is a proper way to make petitions and we ought to have respect for those who have been selected to occupy places in our government, and all should be obedient to law. Look at the fruits of mobocracy in Omaha, alluded to by President Grant this



morning. That is only one outburst. If this is allowed to go on there will be a vast deal more trouble in the land. It is a great menace of the latter times; and I want to read a few verses from the Book of Mormon in regard to what the Lord said many hundreds of years ago in regard to this very thing. You will find it on page 587. In ancient times on this land there were organizations, "secret combinations" they are called. Now, I don't say that what I am going to read applies directly to a simple order of labor, but it applies to the situation generally, and to what is to come of it. Moroni is writing on the subject of that which was found upon the records that he discovered from the people that came on the land anciently, and it is called the Book of Ether and he is quoting from that and reasoning upon it and he says:

And now I, Moroni, do not write the manner of their oaths, and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites,

And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

Now, page 588:

And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his Saints, which shall be shed by them shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not;

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be;

Wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up.

For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men that they have murdered the prophets, and stoned them, and cast them out from the beginning.

Wherefore, I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved.

There are glorious promises made in this book to the Gentiles, "if they will obey the God of this land, which God is Jesus Christ, the Son of God, the Redeemer of the world," all on conditions. But

wars will come, no doubt; disputes will arise, but if the efforts now being made are carried out, they will succeed in bringing people together who have good sense and good judgment, representing the leading nations of the world, who will submit their difficulties to one another and then to arbitration, or courts of justice, as may be necessary, and stop the shedding of blood and promote harmony and peace, prepare the world by learning and understanding truth, by understanding real freedom and the proper action of nation with nation until one great brotherhood is established among the nations and the way will be prepared for the coming of the Lord. We do not expect full peace, full justice, full glory and unity and brotherly love until the reign of Christ is established, but it will come just as surely as the light shineth from the East even unto the West, so shall the coming of the Son of man be. Read the 24th Chapter of Matthew, as revised and published in the Pearl of Great Price—I will not take up time to read it now,—there are many passages of old scripture that I would like to read, if there were more time, but I have said enough on this point.

#### LET US UNITE AS ONE.

Now, what I desire this afternoon in my soul is that the Latter-day Saints, people who have been reserved in the eternal worlds by our Father in Heaven, until the last days, to come down on the earth and aid in the great dispensation of the fulness of times, which is to bring about the redemption of the human family, living and dead, will unite together and be one.

Let Zion in her beauty rise,  
Her light begins to shine;  
Ere long her King will rend the skies,  
Majestic and divine.

Let us prepare ourselves for the day, in our hearts, in our spirits, in our works, in our efforts, let us combine for mutual good and for the good of the world, and understand that the destiny of this great nation, which the Lord has raised up, is to carry the gospel of freedom, of liberty, of union, of brotherly love into all the nations of the earth, if they will receive it, and a great many will.

I here bear testimony that my brethren standing in high places in the Church, through the providence of God, are united in this, That we desire the welfare of mankind; we desire that liberty shall be extended; we desire that bloodshed shall be stayed; we desire that war shall cease; we desire that men shall meet in a fraternal spirit to bring about harmony and good-will among the nations, and we believe in the doctrine of the Covenant; we believe it is practical, whether everything that is being done is just exactly that way, we will leave to the wise men among the nations. Some of the very best among them are engaged in the work to bring this about, and if anything appears to be imperfect that can be corrected in due time.

## PRAYER FOR THE PRESIDENT.

In regard to the President of the United States, the eloquent prayer for his recovery that was offered by Brother Whitney, found an echo in my soul. My heart went with it. I met the gentleman here, and I have pleasure in bearing witness to what President Grant said this morning concerning him, personally, and I do hope that now he is lying possibly on his death-bed, the wicked slanders that have been sent abroad, reported here in Utah, in Zion, concerning him will cease, if for no other reason than the condition that he is in. I have the greatest assurances that can be given that those stories which have been circulated concerning his personal morality are not true. I believe that he is a good man; I believe that the Lord has been with him; that he has accomplished a mighty work among the European nations; and I believe that he is sincere and that his heart beats for the good of the whole world, and for the good of the United States in particular, because he is the President thereof.

Now, everybody is at perfect liberty to dissent from that idea if they have any reason for it, but that is my conviction. I have had interviews, associations, with men and women in different lands all over the continent of Europe, and throughout the United States, and I know a little something about discernment, and my discernment is to the effect that what Brother Grant said about Woodrow Wilson this morning is eminently true and right. May the Lord bless him and heal him, and may the Holy Spirit, which comes from above, to bring about peace and harmony and good will, enter into our souls, unite us together for every effort that will be for the welfare of humanity, and the glory be to God, through Jesus Christ, our Redeemer. Amen.

## PRESIDENT RUDGER CLAWSON

*My brethren and sisters*, I have greatly rejoiced in the spirit and power of this meeting, and also of our first session that was held this morning. Surely the Lord is with his people and with his servants, and the inspiration of his Spirit is upon them. Gathered here in this house is a great host of people, mostly adult members of the Church. In the Church there are also another great host, the host that I refer to are the children of the Latter-day Saints. We have them among us in great numbers. They have been committed to our care and keeping by the Lord. We are the children of the Father, and our little ones are also his children. He is the Father of their spirits, and we are the fathers and the mothers of their bodies. And thus is the relationship between us and our heavenly Father clearly defined, as also between us and our children—a relationship that is indeed very intimate.

## MAN'S DUTIES TO MULTIPLY AND REPLENISH THE EARTH.

When the Lord placed Adam in the Garden of Eden, it was found that he was alone. God saw that it was not good for man to be alone; therefore, he brought the woman to him to be a companion and a helpmeet, and he joined them together in marriage. Thus, marriage received divine sanction in the very beginning of the race. The Lord said unto our first parents: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over \* \* \* every living thing." This great commandment had reference to the posterity of Adam and Eve, which should follow. The law was made binding upon them; and I do not believe, that it was contemplated by this great commandment that conditions such as we find in the world at the present time should exist; wherein many parents restrict their offspring to one or two children. This seems especially deplorable in view of the fact that parents are endowed with a God-given power of procreation, and that it is within their province and ability to have numerous children.

God said, "Be fruitful, and multiply, and replenish the earth." And so this law is made binding upon men and women in the world through the marriage relation. Whenever this sacred covenant has been guarded properly and observed among men, they have been blessed and prospered.

It was so in ancient Israel. The law respecting marriage was introduced by Moses, the great law giver, and was very strict. Those who violated it were subject to extreme penalties. You will remember, that when the children of Jacob, or Israel, as he is called, went down into Egypt, they numbered something like seventy souls and when they came out of Egypt, out of bondage their number exceeded six hundred thousand souls. Thus during a period of four hundred years the children of Israel, while in Egypt, were greatly blessed and multiplied, and this blessing continued with them during their journeys in the wilderness. When they came into the land of Palestine they were a highly favored people. They were blessed, however, only so long as they observed to keep the commandments of God, so long as they held sacred the great and glorious covenant of marriage, but when they departed from it, as they sometimes did, and drifted into evil ways, and sometimes into immorality, the anger of the Lord was kindled against them and his judgments fell upon them. It was so in that time; it has been so, in all ages of the world, and with all the nations of the earth. Great and mighty kingdoms have gone down to destruction and to oblivion because they broke the everlasting covenant of marriage and departed from the way of virtue. This is a solemn thing, indeed.

We can learn many lessons from history. You will remember what David, the Psalmist, the sweet singer of Israel, said in respect to children. The words will be found in the one hundred twenty-seventh Psalm:



## CHILDREN A PRIZED GIFT OF THE LORD.

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

"As arrows are in the hand of a mighty man; so are children of the youth.

"Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

So, I think we may regard children as a great and precious gift from the Lord, a gift that is much to be prized. The Savior in his day clearly defined the status of children. People brought their little ones, so that they might see the Savior, and that he might touch them. When this aroused the anger of the disciples, and they rebuked those who brought the children forward, the Savior, who was much annoyed, said:

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Then he uttered this solemn warning:

"Except ye become as little children ye cannot enter into the kingdom of heaven."

His language signified that little children were innocent before the Lord, and worthy of consideration, worthy of attention and notice; and that they must not be passed by and ignored. This was, certainly, a beautiful example. So, my brethren and sisters, in these latter times, Israel is under that great law, the first great commandment which was given to Adam and Eve in the Garden of Eden.

## A REMARKABLE PICTURE.

It is expected of us that we should be fruitful and multiply and replenish the earth; and, so far as the Latter-day Saints have observed this great and important law, they have been blessed of God, and they have been multiplied, greatly multiplied, in all the stakes of Zion. In every ward we have many large families. It is not an uncommon thing to met a woman who has had ten or twelve or fourteen children; and sometimes you will meet women in the Church who have had as high as eighteen children. I met one such woman, and I asked her casually how many children she had in her family. She said:

"Brother Clawson, I have had eighteen children, and most of them are living."

I said to her:

"All honor to you. Surely you are blest of the Lord; and I look upon you as a veritable queen among women."

Just the other day, in attendance at one of the quarterly conferences—the conference of the Montpelier stake—I was speaking

on the subject of marriage and I saw in the congregation, before me, a woman with eleven children, all sitting together and occupying an entire bench in that congregation. There was a nursing child upon her lap, and ten other children. She had twelve children, but one was dead. Her entire family of children were with her there in that meeting, and I presume her husband would have been with her also, but, being a railroad man, he could not be excused from his duties. It was a remarkable picture, and I felt in my heart to praise the Lord that we have such women among us—women and men, too, of course, who are willing to honor the law of marriage, who believe in it, who believe in large families.

#### THE SAINTS BELIEVE IN LARGE FAMILIES.

Our leaders, in the Church, believe in large families, and that is generally the example that they have set to the people. President Brigham Young was the father of many children, very many; I know not how many, but a host of children. John Taylor, Wilford Woodruff, Lorenzo Snow, and the late Joseph F. Smith, all had large families. My own father, the late Bishop Hiram B. Clawson, was the father of forty-two children. President Joseph F. Smith was the father of some forty-three or forty-four beautiful children. I have seen them all in a single group picture. It was fascinating. I could hardly take my eyes from that picture. I marveled at it, to see this man, the leader of the Church, the Prophet of God, sitting in the midst of his own family, composed of a great host of children. Surely in a time to come his seed will be as the sands upon the sea-shore, and as the stars in heaven for number. Blessed was he, and blessed were these great men of the Church, with the large families that God gave them. They were indeed blessed. They honored the law of marriage, and they preached it to the people all the days of their lives.

And so we also preach it. We preach it today to this people and we say to them: be careful and guard this glorious principle, and honor it in your lives. Exercise these God-given powers of procreation, as far as you reasonably can; and Latter-day Saints, do not interfere with the fountains of life, and do not cut off your posterity and restrict them. Do not limit them to that extent that your only hope is hanging by a thread. For this is not pleasing to the Lord.

#### THE RESPONSIBILITY IN LARGE FAMILIES.

Then, oh, how great is the responsibility that goes with these children, when they come into our homes! Do you not know, brethren and sisters, that the pure spirits of these little children who are among us were sent down from heaven to take upon themselves mortality? It takes the body and the spirit to constitute the soul of man. That was the blessing that you received at your birth. That is the blessing that I received. I came down upon this great mission, to secure my

body; and oh, how thankful I am, how I rejoice and praise the Lord for this precious gift! So we are blessed and so our children are blessed.

There is another grave responsibility, that should not be lost sight of, and it is the obligation resting upon us to teach and train our children in the principles of eternal truth, to teach them everything pertaining to the everlasting gospel, and to train them up in the way they should go; because, as with us, so with our children. They must learn to subdue and bring into subjection the evil appetites of the body, the unrighteous desires of the heart, and the sinful inclinations that spring out of the heart through the body. These things must be controlled in order that our children may grow up without sin, if possible, unto salvation; and that in the future they may take up these bodies from the grave and go on to exaltation and glory.

#### RESPONSIBILITY RESTS IN THE HOME.

Now, let me say briefly that the first great obligation, with reference to the children, rests with the parents themselves in the home. It is upon you, fathers in Israel, and it is upon you, mothers. The Church has done much, the Church is doing much, to assist you in the work, of training your children. God has so ordered it that we have organizations in the Church which are intended to give help to parents in the training of their children; but that does not relieve the parents of their obligations. We have the Sunday Schools with at least one hundred twenty-five thousand children; and we have the young people's organizations. We have the Primaries with twenty-five or thirty thousand children; and we have the Religion Classes with about an equal number. We have the quorums of the Lesser Priesthood, enrolling great hosts of boys, in the deacons' quorums, in the teachers' quorums and in the priests' quorums. Of course, these boys, many of them, belong also to the Sunday Schools and other auxiliary organizations. They are a great army, these boys and girls, and they must have training and education, they must be instructed, and trained in the principles of eternal truth. A great work is being done in these splendid societies that were inspired of the Lord. Teachers in these organizations are giving their time without money and without price, freely, for the instruction of the children.

What are you doing, brethren and sisters? Are you sending your children to these places of instruction? Do you support them? Are you fostering the Religion Class? Are you giving good support to the Primary organization, to the young peoples' societies, and to the Sunday Schools? Above all, I repeat it, above all, are you giving proper instruction yourselves to your children in the home, by precept and by example? If parents want their children to be good children, they will have to be good themselves. If they want their children to keep the Word of Wisdom, they must keep the word of wisdom themselves. If they want their children to be prayerful, they must also lead out

and pray. If they want their children to pay tithing, then the parents must pay tithing. It is not sufficient to say to a child, "Go thou and do so and so," because more than likely the child will not go. But if the parents say, "Come now, with me, and do so and so," the child will go with the parent.

So, my brethren and sisters, I have felt in these few words today to emphasize the grave responsibility which is resting upon us with reference to our children; and, let me say, in addition, we should guard our children against evil companionship and evil doing, against the immoralities of the world today, which are very great.

Do you always know, parents, where your children are? If you are at home in the evening, and they are away, do you know where they are? That is the question. Do you know what company they keep? Do you know what hours they keep? If you would bring them up properly you must know these things; you must be posted; you must keep your eye upon the children, because many of them are weak, and all of them are inexperienced. They are beset by temptations, and they need your counsel and your aid.

Woe unto that man, or woe unto that woman who despises little children, who passes them coldly by, who ignores them, and who has no thought or love for them, because these little ones are the gift of God unto man, precious immortal souls. Let us remember this, brethren and sisters, and let us give the children that care and attention that are essential to their welfare and salvation, which is my prayer in the name of Jesus. Amen.

### ELDER GEORGE F. RICHARDS

It is three and one-half years since I last had the opportunity of attending a general conference of the Church, and I assure you, my brethren and sisters, that this opportunity affords me much genuine pleasure. I have been delighted with the privilege of meeting so many of the brethren and sisters with whom I have had a personal acquaintance, and I regret that I am unable to entertain in my own home, at conference time, those of whose hospitality I have partaken while visiting the stakes in Zion.

#### THE SITUATION IN THE BRITISH MISSION

As most of you are aware, I have but recently returned from England, Liverpool being the headquarters of the European mission over which I had the honor of presiding while there. Since my return, many people native of Great Britain, and elders who have labored there, have enquired of me as to the conditions of the people and of the work in that mission. No doubt but there are others to whom a brief recital of conditions over there will be of interest. Before the war there were from three to four hundred missionaries from Zion



laboring in the British Mission. But few local brethren were used as branch presidents and none as conference presidents, nor as traveling elders. A prohibition by the British Government having been placed upon aliens entering the county, it became impossible to keep up the former membebrs. No missionaries arrived in Great Britain between December, 1916, and Mar. 31, 1919, and our force of elders from home was reduced to seven in June of the present year, when we received ten others. This, however, did not represent our entire missionary force, for we had called into the service a number of local brethren and sisters who did yeoman service for the Lord, which labor also proved a great blessing unto those who were thus employed. When I left Liverpool, last July, we had twenty-three local brethren, laboring as traveling elders and in the neighborhood of three hundred seventy-five local lady missionaries laboring in the British mission. All of the seventy-five branches, and ten of the thirteen conferences were presided over by the local elders. The tithes of the mission increased materially each year while I was there and during that period almost doubled in amount. The number of conversions to the Gospel also kept up well; in fact, during the year, 1917 we had more baptisms in Great Britain than during either 1916 or 1915, when there was a considerably larger number of elders employed. There is scarcely anything connected with the church that stimulates the faith of the elders so much as to give them responsibility. Activity in the cause inspires love for, and interest in it. I have proven to my satisfaction that when we work for the Lord we love him more, and as we love him more, we have more desire to work for, and serve him. It works both ways. It is equally true that if we have no appreciation of what the Lord has done for us and what he designs to do for us, we will not have much affection for him, and if we do not love him we will not give to him much valuable service. Love and service to God and man are necessary qualifications in order to obtain eternal life, the greatest gift of God to man.

We have proven that the British Mission is self-sustaining as well in its working arrangement as in its finances. The work can be carried on by the local brethren and sisters if we be not permitted to send missionaries from Zion. What I have said with reference to the British Mission is measurably true in regard to all the European missions.

#### THE GREAT WAR.

The great European war had been in progress two years before I arrived in England. During my stay in that land, I saw it ended by the signing of the armistice. I was there also during the sitting of the Peace Congress. We had a varied experience and had feelings of great anxiety over there as you had here, and perhaps we had occasion for being more anxious. We were nearer the war zone. The

wounded were brought home to us in England by the train loads. All the hospitals were filled and school buildings and private residences were converted into hospitals and filled to their capacity. It was evidenced on every hand that a terribly destructive war was being waged in close proximity to us. The daily news paper reports of the sinking of ships by the enemy and the frequent raids made upon the coast cities of England by zeppelins and other enemy air craft and by the German war ships were all calculated to unnerve the people and cause them to realize the horrors of it all. I think, too, that the newspapers did not reveal all the damage done to life and property in England. There was a significant purpose in keeping it camouflaged. I am happy to be able to say that through all these experiences there were but few casualties among the Latter-day Saints. We were constantly praying for the protection of the elders and the Saints at home as well as for those who had gone to the front and we acknowledged the protecting care of God which was over them.

It was necessary for most of our elders to return home during the war period which was extremely dangerous as the enemy submarines were lying in wait for them. Mines laid by the enemy were also a constant menace. All ships were obliged to travel without lights at night and as a consequence many collisions occurred and some sinkings. A ship on which some of our elders had embarked was run into and damaged so that she had to return to harbor for repairs. These things caused us great anxiety but, thank the Lord, none of our elders lost their lives from such causes. I tried to live near to the Lord so as to receive inspiration from him to direct the affairs of the mission and that his protection might be over us and I encouraged the Saints to do likewise and we feel that our prayers and labors were not in vain.

#### THE UTAH AND IDAHO SOLDIERS IN ENGLAND.

Many of the United States soldiers came through Liverpool en-route to France. A rest camp was established at Knotty Ash, on the outskirts of Liverpool where there were almost constantly great numbers of American soldiers. Some of our "Mormon" boys were billeted there for weeks. We had the pleasure of a visit at Mission headquarters from Brigadier-General Richard W. Young, Chaplains Brigham H. Roberts and Calvin S. Smith and many others. Chaplains Roberts and Smith addressed the Saints in Liverpool. Some of our soldier boys stationed at London rendered valuable missionary assistance. We were able to help some of our boys while they were in France by providing them with garments, such clothing as could not be obtained elsewhere in that country. Some of the boys had the spirit of missionary work having previously had that kind of experience. We supplied them with literature for distribution and very much good and some conversions were accomplished in that way.

## BURYING GROUND OF AMERICAN SOLDIERS.

Before leaving for home, accompanied by Sister Richards, Elder Arnold G. Holland of Rexburg and Albert Smith, son of President George Albert Smith, I went out to Ellerton cemetery on the outskirts of Liverpool where six hundred forty American soldiers were buried, they having died from the influenza and other causes, and by permission of the care taker dedicated those graves. The section of the cemetery used for these burials is apart from the main burial ground and is a beautiful place. The graves are made in systematic order and the name and number of each person buried there are plainly indicated by lettering and numbering on a cross made of 2 x 4 hardwood standing about two and a half feet above ground. A register is also kept in the sexton's office. This information should be of special interest to those having friends or relatives buried there. The influenza plague afflicted the people there as it did the people in this country causing wide-spread fatality among soldiers and civilians, the strong and fit seeming to be special objects for its attack.

## THE HAND OF GOD IN THE VICTORY FOR THE ALLIES.

While the war was in progress we were naturally anxious and were praying that the Lord would give the victory to the Allies, with the United States associated, believing that they were in the right. When the war did come to an end with the signing of the armistice we believed that God had given us the victory that militarism might be crushed and that those glorious principles vouchsafed to us through the Declaration of Independence and the Constitution of this great country might be established in the countries of Europe. I think I would be doing less than my duty if I did not acknowledge the hand of the Lord in this victory and did not praise and thank him with all my soul for this deliverance.

I believe that the field of God's activity is not confined to his Church, and that inspirations from him is not limited to the general authorities of the Church or its membership. There are millions of our Father's children in other countries, whom he loves and in whose welfare here and hereafter he has deep interest. He desires that this gospel of the Kingdom shall be preached to them as it has been preached to us and to our fathers.

## GOSPEL DOOR TO THE NATIONS WILL BE OPENED AS RESULT OF THE WAR.

It is my firm belief that as a result of the war and the victory to the Allies that the doors of nations hitherto closed against us to the preaching of the gospel, will be opened and that we will be permitted to enter into those new fields and into fields which have been restricted in the past, and preach the everlasting gospel. This will help compensate for the loss sustained.

While the Peace Congress was in session we were praying in secret and in public that the members of that body might be inspired to produce a treaty which would be just to all the nations, one which would be acceptable to all. We were also praying that some provision might be made by which such wars might forever be prevented. When that important body of men, after months of careful, prayerful deliberation brought forth the Peace Treaty including the League of Nations Covenants, I believed that God had been instrumental in its accomplishment. Why should we not expect answer to our prayers and theirs?

#### THE LEAGUE OF NATIONS, GOD'S WAY TO PEACE.

I returned from my mission on the 25th of July and on the 27th spoke from this stand. Without any previous intention of mentioning the League of Nations, and not knowing that in this country there was strong opposition to the League Covenant, I stated as my belief that President Woodrow Wilson is one of the greatest men of his time, and that in his work pertaining to the war and peace that he had been inspired of the Lord. Nothing I have read or heard from the opponents to the League Covenant has caused me to change my mind. I am glad to know that my attitude towards this the most important question under consideration by the nations at this time, is in harmony with that of the President of the United States and with the views of the President of the Church.

The constitution of the United States, though established by the Lord, through wise men whom he raised up for that purpose, was not perfect and later had to be amended. It, too, was opposed by men who were considered wise, but the greater wisdom prevailed. The League Covenant may not be perfect but I believe that it is the product of wisdom and of inspiration, the same as was the constitution of this country, and that the Lord will see it through, also that it will be effective in preventing wars between the nations which are conceded to be the most calamitous.

I believe that had there been a League of Nations such as the one now offered, when Germany launched this war, it never would have been accomplished and the world would have been saved all the loss of life and property and the broken hearts the war entailed. Think of it, my brethren and sisters—seven and one half millions of people killed on the battle field. It would require seven hundred fifty tabernacles of the capacity of this one, ten thousand, to hold that number. A destruction of one hundred eighty-six billions of the world's wealth can only be comprehended by those who have been accustomed to considering enormous sums of money. Do we want a repetition of such catastrophe? Something is in need of being done to prevent it. A League of Nations as a part of the Peace Treaty is the only thing offered. Even the opponents to the League offer no substitute. It is a case of negating that which is offered as the best and only solu-



tion of a much perplexed question. The cause of the proposed League of Nations like that of "Mormonism," is a positive one. Its opponents are negative. We say that the League can be used to prevent wars between nations; they say it will fail of its purpose, and are trying to make their predictions come true. We say, let us give it a trial; they say no, it is useless to do so. There was a certain wise man in the days of the primitive church, educated at the feet of the great Gamaliel. He was a persecutor of the Saints, but through the special providence of God he was made to see his mistake. According to his own testimony he had acted conscientiously. We can afford to give those who oppose the League credit for being conscientious, and we should ask ourselves: Is it not possible that I am mistaken in this matter?

I have asked myself that question and have analyzed my position the best I could but have not been able to arrive at any other conclusion than that in this thing I am right. I have been used to the inspiration of the Spirit of God and if I am not mistaken, I have inspiration upon this subject; that it is God's way of helping to establish peace and good will on earth, and I am not sure but that a fight against the League of Nations as it has been presented to the Senate of the United States for ratification is a fight against God. May he deliver us, I pray, and guide us aright in all things. May he inspire the members of the United States Senate who have the responsibility of ratifying the Treaty, including the Covenant of the League of Nations, as he inspired our fathers in the forming of the Constitution of the United States. Surely the interests of many nations surpass the interests of one. God remembered the needs of this nation in times of great peril, and I believe that he will not be unmindful of us now, and of those who fought with us for such great and glorious principles, and of the other nations, for they are as much in need of his divine providence as we. May the Lord add his blessing, I pray, in the name of Jesus Christ. Amen.

The choir and congregation sang:

High on the mountain top  
A banner is unfurled;  
Ye nations, now look up;  
It waves to all the world;  
In Deseret's sweet, peaceful land—  
On Zion's mount behold it stand!

For God remembers still  
His promise made of old,  
That He on Zion's hill  
Truth's standard would unfold!  
Her light should there attract the gaze  
Of all the world in latter days.

His house shall there be reared  
His glory to display;

And people shall be heard  
In distant lands to say,  
We'll now go up and serve the Lord,  
Obey His truth, and learn His word.

For there we shall be taught  
The law that will go forth,  
With truth and wisdom fraught  
To govern all the earth;  
Forever there His ways we'll tread,  
And save ourselves with all our dead.

Then hail to Deseret!  
A refuge for the good,  
And safety for the great,  
If they but understood  
That God with plagues will shake the world  
Till all its thrones shall down be hurled.

In Deseret doth truth  
Rear up its royal head;  
Though nations may oppose,  
Still wider it shall spread;  
Yes, truth and justice, love and grace,  
In Deseret find ample place.

Conference adjourned until Saturday morning, 10 o'clock.

The benediction was pronounced by Elder David R. Langlois,  
President of the Burley stake of Zion.

## SECOND DAY.

In the Tabernacle, Saturday, October 4, 1919, at 10 a. m.

The congregation was called to order by President Heber J. Grant.

The choir and congregation sang :

O say, what is Truth? 'Tis the fairest gem  
That the riches of worlds can produce;  
And priceless the value of truth will be, when  
The proud monarch's costliest diadem  
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize  
To which mortals or Gods can aspire:  
Go search in the depths where it glittering lies,  
Or ascend in pursuit to the loftiest skies;  
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,  
When with winds of stern justice he copes,  
But the pillar of truth will endure to the last,  
And its firm-rooted bulwarks outstand the rude blast  
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,  
For the limits of time it steps o'er:  
Though the heavens depart, and the earth's fountains burst.  
Truth, the sum of existence, will weather the worst,  
Eternal, unchanged, evermore.

Prayer was offered by Elder Don B. Colton, President of the Uintah stake of Zion.

The choir and congregation sang the hymn :

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word!  
What more can He say than to you He hath said,  
You who unto Jesus for refuge have fled?

In every condition, in sickness, in health,  
In poverty's vale or abounding in wealth,  
At home or abroad, on the land or the sea,  
As thy days may demand, so thy succor shall be.

Fear not, I am with thee, O, be not dismayed,  
For I am thy God, and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand.

(When through the deep waters I call thee to go,  
The rivers of sorrow shall not thee o'er-flow,  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,  
My grace, all sufficient, shall be thy supply.  
The flame shall not hurt thee, I only design  
Thy dross to consume and thy gold to refine.

E'en down to old age, all My people shall prove  
My sov'reign, eternal, unchangeable love;  
And then, when gray hair shall their temples adorn,  
Like lambs shall they still in my bosom be borne.

The soul that on Jesus hath leaned for repose  
I will not, I cannot, desert to his foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake!

### ELDER ORSON F. WHITNEY

I hope we shall all be able to remember the many good things that have been spoken during the previous sessions of this Conference. It is not what we eat, but what we digest, that makes us strong. It is not what we hear that makes us learned, that fills us with knowledge, which is power; it is what we remember and profit by and make a wise use of. Attention is the mother of memory. So my old teacher, Doctor Park, used to say; and I have demonstrated the truth of his teaching. It is wonderful what the memory will do, if it be trained and given a chance.

#### A PHENOMENAL MEMORY.

I heard a story of a colored gentleman who possessed a phenomenal memory. He was the keeper of the cloak room at a fashionable hotel, and his memory served him so faithfully, that he was not under the necessity of using checks when the guests left with him their hats or coats or canes. When they returned for them, he never failed to give each man his own. A certain judge went to that hotel for the special purpose of testing this man's marvelous memory. He gave him his hat—a hundred others did likewise—and passed into the dining room. Returning in about an hour, sure enough, he got the right hat back again. "Well," he exclaimed, "that is remarkable. How did you know that was my hat?" "I don't know that that is your hat, judge," said the keeper. "Well, why did you give it to me, then?" "Because you gave it to me." (Laughter.)

#### THE LEAGUE OF NATIONS.

I am in hearty accord with the inspired teachings of my brethren. I haven't a great deal to say on the subject of the League of Nations; but I can say that I am heartily in favor of it. I believe in the League and in the Peace Treaty, not because it is a perfect proposition—I do not regard it as the key to God's kingdom, nor as the gateway to the



glorious Millennium; but it looks to me like a good piece of pavement reaching in that direction, and I propose to step up out of the mud and walk on the pavement so far as it goes and as long as it lasts.

"THE SHOULDERS OF THE PHILISTINES."

President Grant told us yesterday that President Woodruff's favorite hymn was the one beginning: "God moves in a mysterious way, his wonders to perform." God does so move; but he does not always bring to pass his purposes by means of miracles or through the instrumentality of his chosen people. Seven hundred years before the birth of the Savior, the Prophet Isaiah, looking down the vista of time, saw the Latter-day gathering of the scattered House of Israel, and said concerning them: "They shall fly upon the shoulders of the Philistines toward the West." We recognize the fulfilment of that prophecy in the founding of this Church by Joseph Smith, a lineal descendant of Abraham, Isaac and Jacob, who thus lifted the Ensign for the gathering of their descendants from their long dispersion among the nations. But a part of the fulfilment rests with the Gentiles. Their steamships, their railroads, their means of rapid transit and communication—these are "the shoulders of the Philistines," upon which the children of Ephraim have been and are being brought to the West, to the land of Zion, where the New Jerusalem is to rise, where the pure in heart will assemble, and the necessary preparation be made for the coming of the Lord in his glory. God works outside as well as inside his Church, and uses big things and little things for the accomplishment of his purposes.

IMPORTANCE OF LITTLE THINGS.

We must not despise the small things, for they are often the seeds of great things. Flake on flake piles up the mighty avalanche, and the stir of a stone on the mountain-side hurls the whelming mass into the valley below.

We must not expect miracles unless the occasion demands them. God is a wise economist. He would not take a bludgeon to brain a gnat, nor a thunder-bolt to kill a flea. He always suits the weapon to the warfare, the tool to the task required of it; and he is the God of the whole world, the God of the big and the little, the high and the low. He is over all things, and neither man nor Satan, with all their free agency, can by any possibility thwart the Divine Will.

NAPOLEON'S OVERTHROW.

The other evening, while pondering some of these thoughts, I picked up, not for the first time, Victor Hugo's famous master-work, "*Les Misérables*," in which is given a wonderful description of the Battle of Waterloo, where Napoleon, the conqueror of the world, was

overthrown by the combined English and Prussian armies, in the month of June, 1815. Concerning that great and decisive struggle, Hugo says:

"If it had not rained in the night between the 17th and the 18th of June, 1815, the fate of Europe would have been different. A few drops of water, more or less, decided the downfall of Napoleon. All that Providence required in order to make Waterloo the end of Austerlitz was a little more rain, and a cloud traversing the sky out of season sufficed to make a world crumble. \* \* \* The Battle of Waterloo could not be begun until half-past eleven o'clock, and that gave Blucher time to come up. Why? Because the ground was wet. The artillery had to wait until it became a little firmer before they could manoeuvre."

Yes, it is a historical fact that Napoleon, the greatest artilleryman of the ages, had more cannon on the field of Waterloo than did Wellington or Blucher—but he could not use them. Our author continues:

"Suppose the soil dry, and the artillery capable of moving, the action would have begun at six o'clock in the morning. The battle would have been won and ended at two o'clock, three hours before the change of fortune in favor of the Prussians." He adds, sententiously, that it was not Wellington; it was not Blucher—it was God who overthrew Napoleon!

#### HOW FAMINE COULD COME.

I believe in the doctrine. I have seen, during the past summer, while traveling to and from a number of the Stakes of Zion, north, south, east and west—I have seen the whole land parching and burning under the torrid rays of the sun—no rain, no moisture, and the farmers, discouraged, all their labor in vain, talking of "pulling up" and moving away. An extraordinary season it has been, the dryness, the drought, beyond anything of the kind I have ever witnessed; and I was born right here in Salt Lake Valley where drought is not uncommon. I have thought how easy it would be for God to bring a famine upon the land, simply by withholding the rains of heaven—the "few drops of water" that overthrew Napoleon by coming down, and could so easily destroy the world if they were kept back.

#### GOD'S PROMISES AND PROPHECIES CONDITIONAL.

All God's promises and prophecies are conditional. "Who am I, saith the Lord, that have promised and have not fulfilled? I command, and a man obeys not; I revoke, and they receive not the blessing." There never was a time in the history of the world when a nation against which a divine prophecy, a prophecy of disaster, had been uttered, could not obtain a revocation of the edict, if they were willing to pursue the course that God desired them to take. He sent

Jonah to Nineveh, to tell them that within forty days that great city should be destroyed; but Nineveh repented, and God revoked his decree. The judgment passed over, but it would surely have come if the king and nobles and people had not humbled themselves and done the thing that was required of them. There is always an alternative—no “dead-open-and-shut” business about God’s dealings with men. He gives them a chance.

#### JOSEPH SMITH AND THE CIVIL WAR.

Joseph Smith predicted the war between the Northern and the Southern States—told where it would begin, and named the question over which it would arise. It was on Christmas Day, 1832, that he foretold that great conflict, and twenty-eight years and some months later it began, the first gun being fired on Fort Sumter, April 12, 1861. Seventeen years before the war broke out, the Prophet made an effort to avert the awful calamity that he saw impending over his country. Was it inconsistent of him to do so—to utter a prediction and then work to prevent its fulfilment? No,—that is not the way to look at it. He was a prophet of God, and he knew that the nation was entitled to an alternative. We hear it said, when a man dies: “It was his time to die.” And so it was—it must have been, or he would not have died. But a man’s time can change, according to the course taken by him. If he does what God requires, what he was sent into the world to do, there is no reason why he should not remain to fully accomplish the purpose of his mortal creation. But if he is unwise, and dissipates his strength; if he does wrong and weakens his powers, then he shortens his life and his time to die comes earlier.

Joseph Smith made an earnest effort to ward off the very calamity that he had predicted. And how did he propose to do this? Early in 1844, a few months before his martyrdom, he became a candidate for President of the United States, and sent forth the Apostles and Elders of the Church to present his “views on Government” to the people of the States of the Union. Incorporated in the platform of political principles upon which he proposed to stand, was a provision for the liberation of the slaves of the South—not by violence, not by confiscation, thus despoiling their owners; for the slaves were their property, inherited from their fathers and grandfathers: The Prophet recognized this fact, and he said, let the Nation purchase the slaves and set them free; let the colored man owe his liberty to the Government as a gift; the money for the purchase to be realized from the sale of public lands. Eleven years later, Ralph Waldo Emerson, the great philosopher, made the same identical suggestion, and was praised and commended for his humane and just proposition—though his advice was not taken. How many of those who praised Emerson appreciated Joseph Smith, who had offered the same suggestion eleven years before? It’s an awful thing to be a “Mormon!”—in the eyes of the world, at least. We are proud of it. The Prophet’s counsel was

not acted upon. The hate-blinded politicians of that period thought they saw "a more excellent way," and the great war came that cost this nation a million lives, a billion of treasure, and planted those terrible heart-burnings that separated the South from the North far more effectually than Mason and Dixon's line ever did or could.

#### THE JACKSON COUNTY SAINTS.

In the year 1831, the Latter-day Saints, directed and inspired of God, attempted to build Zion in Jackson County, Missouri, and establish a condition of affairs that would be a preparation for the Lord's glorious coming. If they had but followed the counsel of their heaven-inspired leader; if they had put into practice God's law for the building up of Zion, and without which there can be no Zion in the fullest and highest sense, they could have succeeded even at that early day, for the Lord said so in just that many words. But they failed to do as he required, and another set of consequences ensued. They were "not united, according to the union required by the law of the celestial kingdom." They did "not impart of their substance, as becometh Saints, to the poor and afflicted among them." They were not what Enoch's City had been—"Zion, because they were of one heart and one mind and dwelt in righteousness, and there was no poor among them." The Jackson County colonists were the best people that could be had at that time for the purpose, but they were not good enough to carry out God's holy design. "There were jarrings and contentions and envyings and strifes and lustful and covetous desires among them; wherefore, by these things they polluted their inheritances;" and the Lord, who had promised that if they would pursue a certain course they should build up Zion, now permitted their enemies to come upon them and drive them from the "goodly land." Banished—exiled for failing to fulfill God's purpose.

#### ZION NOT MOVED.

Banished, but not forsaken! In a revelation given soon afterwards, the Lord said to his people: "Let your hearts be comforted concerning Zion; for all flesh is in mine hands: Be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered. They that remain, and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion." Until then, he had "other places" he said, for the gathering of his Saints, and they should be called "Stakes of Zion."

#### THE GLORIOUS FUTURE.

The Elders were told that they must "wait for a little season for the redemption of Zion." The people were to become mighty, not only in numbers and in material influence, but mighty by the power of God descending upon them as an endowment from on high. When the



time should be ripe and all things ready, then, said the Lord: "Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land." Again: "I will fight your battles. Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."

We must live God's laws if we desire to reap his promises. The Latter-day Saints of Jackson County were a far better people than those who mobbed them and drove them from their homes; but a lack of preparedness hindered them from playing their full part in the great work that God had designed. The mighty event, however, was **only postponed**. Zion, in due time, will be redeemed; Israel will be gathered; and the preparation made that is necessary to precede the advent of the King of kings.

#### GOD'S COVENANT WITH ENOCH.

More than five thousand years ago a prophet of God obtained a promise from him in relation to these things, and I will now read to you a portion of that promise:

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you concerning the children of Noah;

"And the day shall come that the earth shall rest; but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth, and great tribulations shall be among the children of men.

"But my people will I preserve. And righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

"And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other.

"And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest."

#### THE GREAT PEACE.

There is the great peace promised for this suffering, war-torn planet. Enoch saw the glorious dawn, and likewise "the darkest hour" before the dawn. We are living in the Saturday evening of Time. God gave to this earth seven days, or seven periods of a thousand years each, in which to accomplish its mortal mission—six working days and a day of rest, the period of sanctification. Four thousand

years, or four of those great days, had passed before Christ was crucified; and nearly two thousand years have gone by since. Consequently, we are now at the end of the week, in the Saturday night of human history. Morning will break upon the Millennium, the thousand years of peace, the Sabbath of the world. And any man, nation, or movement that turns its steps in that direction, is walking toward the Light!

This is a wonderful prediction. It began to be fulfilled when the Father and the Son appeared to the boy Joseph, in the spring of 1820. Let it not be forgotten that the first to bear testimony of the Only Begotten of the Father in this dispensation was the Father himself, for he said to that boy: "This is my beloved Son, hear him." It was Righteousness looking down from heaven; and subsequently Truth came out of the earth—the inspired records of the ancient past, containing the fulness of the Everlasting Gospel. Down from Heaven came the powers of the Priesthood, the authority to preach that Gospel to all the world as a witness before the end; and ever since that day truth and righteousness, or the Gospel preached by the power of God, has been going forth to gather his elect and bring them to their promised land. The gathered Saints are up here in the Rocky Mountains, out of harm's way, comparatively speaking, founding Stakes of Zion, as a preliminary to the establishment of Zion proper; and we shall remain here until our preparation is complete. When the right time comes, and all things are ready, the pure in heart, chosen from the midst of this people, will go down in the might of the Lord and redeem Zion.

#### THE SONG OF THE REDEEMED.

Then shall the New Jerusalem be built, and the way prepared for the return of the City of Enoch and for the glorious coming of the Lord. Then shall be realized the blest condition described in this song of the redeemed:

The Lord hath brought again Zion,  
The Lord hath redeemed his people, Israel.

\* \* \*

And Satan is bound, and time is no longer.  
The Lord hath gathered all things in one:  
The Lord hath brought down Zion from above,  
The Lord hath brought up Zion from beneath.  
The earth hath travailed and brought forth her strength;

\* \* \*

And the heavens have smiled upon her,  
And she is clothed with the glory of her God;  
For he stands in the midst of his people.

Amen.

Edna Gothberg sang a solo: "I will lift up mine eyes."

## ELDER DAVID O. McKAY

I wish to read a few words from one of the strongest testimonies to the divinity of the mission of Christ that we have in sacred literature.

## A TESTIMONY TO THE DIVINE MISSION OF CHRIST.

Peter and John had the previous day passed by a lame man who had sat at the temple from his youth, after having been carried there, and sought alms from those who had gone into the temple to worship. You remember that Peter answered his pleadings by saying: "Silver and gold have I none, but such as I have give I thee. In the name of Jesus of Nazareth, rise and walk." Later, as these apostles of the Lord Jesus Christ were bearing testimony of his divinity in Solomon's Court, they were arrested and put in hold until the next day when they were brought before the council, and as they stood before their accusers this is what Peter is reported to have said: "If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. That is the stone which was set at naught of you builders, which has become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." That is my testimony to Israel and to the world today. There is none other name under heaven given among men whereby we must be saved.

## CHRISTIANITY HAS NOT FAILED.

It is now about one year ago, following a session of the fall conference held at that time, and just a few weeks before the signing of the armistice that put an end to the carnage of the most terrible conflict of the world, that I met a very dear friend who wanted to know how such a catastrophe could overtake the world in the light of the fact that Christianity had been preached for nearly two thousand years. Said he: "Christianity has failed, and," he added, "the people of the world generally accept it as a fact that Christianity has failed. Let us approach some man as we walk up this street, and ask him the question;" and it chanced that we overtook a young man whom we both knew, and just as my friend had said, when he put the question: How do you explain this world's catastrophe in the light of Christianity? he answered: "Christianity has failed."

## VIOLATION OF CHRISTIAN PRINCIPLES BROUGHT ON THE WAR.

I took issue with them then, and I take it today, by answering that the conditions which brought about that world conflict were un-Christian. There was no Christianity in it. The world did not have Chris-

tianity. Now, at first thought that might seem unjust to the many honest, true followers of the Lord Jesus Christ. I mean many who in their hearts profess belief in the principles of Christianity and who in their lives sincerely desire to live those principles. I grant there were many such honest souls in the world. There are hundreds of thousands of just such honest souls, but I say, too, that it was not from their ranks that the evil, which precipitated the world war, sprang. It was not from those who obeyed Christian principles that the carnage and bloodshed came. It was from those who violated Christian standards, who rejected the principles which Christ taught and who even went so far as to reject, not only his divinity, but the very doctrines which he advocated. I haven't time, I shall not take the time, even to name those principles, but there are two or three fundamental things which stand out in Christ's teachings the mere mention of which will be sufficient to make my point.

#### THE KINGDOM OF GOD A REALITY.

What was the burden of Christ's teaching when he came among men? The first great proclamation was the announcement that the kingdom of God is at hand. "Repent for the kingdom of God is at hand." The fore-runner, John the Baptist, preached that. He preached the coming of the Lord. He showed the position which the Lord would hold in that kingdom and the Savior bore witness to it and preached the same. And what was that kingdom? Not a mystical, but a real kingdom; not just a feeling within, but an outward expression of righteousness. *It was divine government among men.* That was what the Savior had in mind, the establishing of a divine government among men.

I was pleased the other day, in reading a book written by a man who rejected Christ as the Redeemer, to find that even he had to acknowledge that Christ's principles would finally establish just such a kingdom. This is what he says, in *Problems of Religion*:

But after all, there was a deeper truth in his dream of the coming of a golden age and his own part in its establishment than any of his contemporaries could know. Though its coming be far more remote than he thought, the time will yet come when God's will shall prevail on earth, and in the bringing on of that consummation he will be seen to have in truth played the master role.

To the Savior of the world, to the twelve, and the many other disciples, the kingdom of God, as taught by the Redeemer, was indeed a reality in which the government of men would be one of justice, love, charity, mercy, truth, not just an ephemeral condition, but indeed a reality.

#### REQUIREMENTS OF MEMBERSHIP IN THE KINGDOM OF GOD.

What were the conditions, the requirements of citizenship in that kingdom? The first great lesson to the Jews in the Meridian of Time



was this: That God, the eternal Father, is indeed our father, not just creator, not just omnipotence, but a father unto whom they could go, a father of love. The word "father" as it relates to God, we are informed, appears about seven times in the Old Testament. It is found ten times in the New Testament to one in the Old. More than a hundred times in the New Testament God is spoken of as Father. The first condition, the first requirement of citizenship in that kingdom was faith in our Father, obedience to his will, honor to his name. They were told to defile not his temple, profane not his name, to hold it sacred, to reverence him, worship him in spirit and in truth, and the first prayer, model prayer, given to them: "Our Father, our Father."

The second was one of purity, charity, love, not only for God the Father, but for his children.

The third was service, losing themselves for the good of others.

Even Christ's enemies will admit that these are the fundamental principles as taught by the Redeemer of the world. The existence of his Father in whose likeness he was. "If ye have seen me, ye have seen the Father." Second, boundless love for his children, and third, service.

#### APPLY THESE REQUIREMENTS TO CONDITIONS PREVAILING NOW AND DURING THE WAR.

Now apply those general principles to the conditions which were rampant in the world one year ago and which are rampant in the world today. Belief in God! Where was it manifest? There was an outward form, it is true, worshipping with their lips, but their hearts were far from him, and you know and the world knows today that they had heaped to themselves Gods of the world, as the prophet Joseph clearly points out they would do, in Section one of the Doctrine and Covenants, idols after the fashion of the world. The nation that precipitated the great war, worshipped the God of power, the God of militarism, and while it is not right to take a few isolated statements from men, though they be leading men, and say all the people were prompted by that same ideal, yet these things indicate the trend of thought of the men who are responsible for that world-catastrophe, and there is no Christianity in it. In the application of the principle of charity for all, purity of thought, cherishing honor, integrity of soul, why, they have violated every principle of it. Note the spirit as exemplified in this remark when that power looking forward to the consummation of their military ideal, having France in view, said: "We must crush France," or to use the exact words: "France must be so completely crushed that she can never again come across our path."

#### IS THIS CHRISTIANITY?

Christianity? Why, it is the spirit of the evil one. It is crushing, it is death, and what was the purpose of it? To build up the god of

state; and to them the state knew no law—could be bound, said one of their men, could be bound by none of its own laws, for according to Treitschke the state could not bind itself over against other states “by any obligation, not even of its own making.” Is it any wonder, then, that when they found a neutral nation in their path, to defend which they were bound in all the honor which a sacred agreement could bind them, that they tore up that agreement as a mere scrap of paper? Is there any Christianity in that?

#### SELFISHNESS AT THE BASIS OF TURMOIL, WAR, AND UNREST.

The third point, service, to each other? Only one nation to serve and that was the nation itself. The selfish, the self must be protected though others be crushed. So we might go on for hours, if necessary, pointing out conditions, small in themselves, but mighty in their consequences, as has been so eloquently pointed out by my beloved fellow laborer, Brother Whitney, small in themselves, but mighty in their consequences, indicating that it was not *because* of Christianity, but because of the rejection of Christian principles that these conditions came upon the world.

#### CHRIST AND HIS DOCTRINE THE ONLY WAY TO PEACE.

So it is today, my brethren and sisters. There are honest people in the world, there are true Christian people in the world, but it is not from them that present-day trouble springs. You do not find hatred and enmity in their hearts. The men who desire to wring from the poor that which does not belong to them, are not prompted by Christian principles. The men who are revengeful against others simply because others have property, are not prompted by Christian principles, and to-day it is our duty to preach Christ and him crucified and to declare to all the world that he is indeed the chief cornerstone, that through him, and by him, and only by obedience to his principles, can we have that peace, happiness, contentment and prosperity in the world for which we are all longing and praying.

#### HOW TO PREACH CHRISTIANITY.

The best way to preach that, my dear fellow workers, is by example. Start to have or be sure that you have in every Latter-day Saint a truly Christian spirit. Is there prayer in that home? Are you following Christ's admonition to pray to the Father and teach your children to pray, that godliness, reverence for God and his work, every day may be impressed upon the hearts of your children? That should be in every home. Pray not only for yourselves, but pray even for your enemies. Are you charitable in your homes and your organizations for those who are not of the same opinion as you? We talk about service to others. Too often when service is mentioned we think of

some physical aid that we might render. I tell you a better service can sometimes be given to others by speaking well of them, or, if you cannot speak well of them, by refraining from speaking of them at all, than by any physical aid which we can give. O, how gloriously Christ taught us that principle of charity when those self-righteous men dragged into his presence that fallen woman and almost with a curse threw her at his feet, asking him what he would do to her. The law of Moses said she should be stoned to death. What do you say? He wrote with his finger in the sand, and without looking at her accusers, said: "Let him that is without sin cast the first stone." Then went on writing. One by one they slunk away, and when he looked up, none was there. Said he: "Woman, where are thine accusers?" "They are all fled." "Is there not one left to accuse thee?" "No, not one." "Then neither do I accuse thee." He, who could not look upon sin with the least degree of allowance, could say, "neither do I accuse thee;" but note: "go thy way, and sin no more." The person separated from the sin, from the act. The sin was just as detestable, was just as heinous in his eyes, but the poor creature was to be saved. Let us in our dealings with one another separate the thing from the individual if we can, and not wound one another's feelings, serve one another as true Christians should serve by upholding one another.

#### THE APPLICATION.

Now, I mention that simply to make this application. Before thirty days shall have passed we may be in the heat of an election. We never get angry at people towards whom we are indifferent. We never get injured over the contemplation of a thing that is not very dear to us, but we do get angry when one who is near to us disagrees with us. We get hurt and in the heat of passion say things for which afterwards we are sorry. Let us in very deed apply our principles of Christianity and speak well of those who might happen to disagree with us.

Nay, speak no ill, a kindly word  
 Can never leave a sting behind,  
 And oh, to breathe each tale we've heard,  
 Is far beneath a noble mind.  
 Full oft a better seed is sown,  
 By choosing thus the kinder plan,  
 For if but little good is known,  
 Still let us speak the best we can.

That is good doctrine. It is good to be applied in our quorums, in our associations, in our groupings, during the discussion of heated questions.

#### ONLY THROUGH CHRIST IS RIGHTEOUSNESS ESTABLISHED.

Brethren and sisters, there is only one name given under heaven whereby the principles of righteousness, of peace, of contentment, of

eternal life can be established among men and that name is Christ, the Redeemer of the world. I know he is our Savior. I know the world must accept him. They must sooner or later bow before him as the King of kings, and the Lord of lords. That the Lord will help us to be true to him, help us to bear testimony to the world by our acts, by gentleness, charity, love, service to one another and to the world, that we know that he has revealed to men in this dispensation the truth that God lives, that his Son is the Redeemer of the world and that the gospel is the eternal plan of salvation, I humbly pray in the name of Jesus Christ. Amen.

Elder Charles H. Kent sang a baritone solo: "I know that my Redeemer lives."

### ELDER ANTHONY W. IVINS

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.

#### HOW TO OBTAIN BENEFIT FROM THE SCRIPTURES.

We are told, my brethren and sisters, that all scripture is given by inspiration from God, and that we should search it carefully, because in it we think we have eternal life.

To derive the greatest benefit from the written word, it is necessary that we be familiar with the entire text; it is impossible to form a correct conception by the simple reading of an isolated passage; we must be familiar with that which goes before, and follows after it, and more than all else, we must be able to discern whether that which we read is a definite declaration of the purposes of the Lord, or simply a condition which depends upon the actions of men for its fulfilment, or non-fulfilment.

A very common error, and one which has led to criticism of the scripture, and lack of faith in the printed word, is the fact that men confound the word of the Lord, as it applies to his definite plans, and unchangeable purposes, with the words of the prophets, who, moved upon by the Holy Ghost, foretold events which were to occur among the inhabitants of the earth, many of which events were not decreed of God, but, on the contrary, were obnoxious to him, contrary to his will, and entirely due to the disobedience of the people, who, despite



the word and will of the Lord, brought judgment upon their own heads.

#### AN ILLUSTRATION.

To illustrate that which I wish to express I will read from the Book of Mormon:

And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decree of God, that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done.

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.

#### AMERICA DEDICATED TO JESUS CHRIST.

In this scripture we have the definite, unchangeable decree of God concerning America. It is, and will always be a choice land, choice above all other lands. It will always be a land dedicated to the God of the land, who is Jesus Christ. The latter part of the prediction is entirely conditional. Whatsoever people inhabit this land shall serve the Lord! and if they observe to do so, they are to be free from all other nations, and are never to be brought down into bondage, but the moment they depart from the truth, and turn from the Lord, the promise ceases to be effective; they have no promise, but on the contrary the Lord says that when they are ripened in iniquity, they shall be destroyed, or in other words, they will bring destruction upon themselves, as it has come to all nations when the protecting power of the Lord is withheld.

The word of the Lord, which I have read was delivered to the people of Jared, and they were given this land for an inheritance, on condition that they would serve the Lord of the land who is Jesus Christ. They rejected the truth and were destroyed. The promise

was repeated to the Nephites, they were warned that this was a land dedicated to the service of the Lord, and were advised of the destruction which had come to the former inhabitants, because of their lack of faith, but notwithstanding this fact, that their prophets warned them of the judgments which were to come to them, because of their iniquity, and that the Messiah visited them in person, and promised them redemption, through faith in him, they became faithless and wicked, and finally disappeared as a nation. It was not because the Lord decreed their destruction, or that he desired it. On the contrary, he desired their redemption, and provided a way by which they could attain to it, but they wilfully rebelled against God, and brought their own destruction.

PURPOSES OF GOD ACCOMPLISHED BY OTHER MEANS THAN MEN EXPECT.

One great difficulty with mankind has been that they have expected the purposes of the Almighty to be accomplished by means different from that which he has used. The coming of the Messiah, and his mission to mankind, was taught in the very beginning of time. The Jews looked for their Redeemer, believed that he would come, but they refused to accept Jesus, because of the humility of his birth, and the character which he assumed among men. They looked for one who would come in pomp and splendor, to tread down their enemies, and restore the kingdom, as it existed under their great king, David. The simple Nazarene, to them the son of an humble carpenter, they would not accept, notwithstanding the fact that the power of the Lord was manifest in his life and works. He was rejected by his own people, and persecuted unto death.

At the time of his death light came into the world; there was no darkness when the night came, angels upon the hills of Judea sang, "Glory to God in the highest, on earth peace, good will to men." He bore witness that he came to bring salvation to his people, and wept because they rejected his offering. "O, Jerusalem, Jerusalem, \* \* \* how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not; Behold, your house is left unto you desolate. \* \* \* Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

That the mission of the Christ failed, so far as the redemption of the House of Israel, at that time, was concerned, was not the fault of either the Father or the Son, but was because of the fact that the people rejected the truth, and wilfully sinned against light. Peace might have come to the world, and redemption to mankind at that time had the people desired it, and been obedient to the voice of the Son of God.

John, in the revelation given on the Isle of Patmos, saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth, crying with a loud voice, fear

God, and give glory to him, for the hour of his judgment has come. Christ bore witness that in the latter-days the gospel of the kingdom would be preached in all the world, as a witness to all people, before the end should come.

These declarations have been preached from every pulpit in Christendom. Men have looked forward to a great miracle, a mighty angel with a trump, proclaiming, with a voice to be heard everywhere, the word of the Lord, but it did not come in that way, and when this scripture was fulfilled through the prophet of the latter days, the people were no more ready to accept it than they were to accept the Christ as the Redeemer of the world. In each instance they were praying for, and looking forward to, the coming event, but in both instances rejected it, because it did not come in the manner they expected and desired.

#### PERMANENT PEACE TO COME TO THE EARTH.

The scripture which I read at the commencement of my remarks is a definite, positive statement, that peace will come to the earth, a peace which will be universal and permanent. Nation shall not lift up sword against nation, neither shall they learn war any more. The manner in which this desired condition will be brought about, this condition for which all good men and women have prayed and waited, is not stated. It is urged by some that the nations will be so wasted, before peace is established, that they will be without power to wage war. By others that peace cannot come until the people are all converted to the gospel, and that this will not occur until after the coming of the Redeemer. For myself I do not know just how or when peace will be established upon the earth, but of this I feel certain, that it will never be established until the people want it, and are willing to establish and maintain it. If the time of its establishment is to be deferred, it will be because we reject the offer which is now made to us, for the Lord himself cannot establish peace on earth, if the people are determined not to have it. I do not know whether it will be through the present league and covenant, or by some other means. It would be no more strange if it were accomplished through the present covenant than has been the accomplishment of the purposes to which I have referred, by the means which the Lord has used.

#### THROUGH WHAT PLAN?

The world has just emerged from the most destructive, devastating war it has ever known, so far as we are aware. War-weary, the people are crying for some plan which will make a repetition of that through which we have just passed impossible. For the first time in our history the strongest nations of the world have entered into a league, or covenant, by which it is hoped that peace may be established and maintained. It is said, as has always been said of every great for-

ward movement, that the plan is not a good one, that it will not bring peace, but will be a fruitful source of discord and strife. It is urged that some better plan may be found, that the time for peace has not yet come, that the Lord will accomplish what we are trying to do, if we will only wait and leave the matter to him.

THROUGH ANY PLAN UPHELD BY A UNITED PEOPLE.

I feel certain that no plan will succeed, no matter who is its author, or when it may come, to which the majority of the people are opposed. I am just as certain that the present plan, or any other like unto it, will succeed beyond our fondest hopes, provided the people of the world will unite in a determined effort to establish and maintain it. If the effort and energy which are being used to defeat the present league were united with the efforts of those who are seeking to establish and carry it into effect, there is no power that could stay it; without the united effort, I fear that it will fail. I care not who is its author, whether its terms be those of the present covenant, or some other like unto it, there must be some such league, or covenant entered into between the peoples of the world, otherwise I can see only the mobilization of larger armies, the building of greater navies, the filling of war chests with gold, the means which Lucifer said he would use to dominate the earth, and war, war which will bring a carnival of bloodshed and suffering, compared with which the war just determined will be forgotten.

PEACE WILL COME WHEN THE PEOPLE UNITEDLY WANT IT.

When referring to this question before I have been accused of talking politics, of tricky word-building, by which I may fool the people. Can a congregation of Latter-day Saints be deceived by tricky word-building? I do not believe it possible. The sheep know the voice of the good shepherd, and a stranger they will not follow. I speak for no party, for no candidate, but for the Master whom I serve, to whom I have given my life's work, to whose words and works my conscience is a captive, who has admonished me to live at peace with all men, to raise the standard of peace, and maintain it in the world, and with his help I will continue to follow him, to be guided by his words and works, regardless of the opinions of men. He has always held out the hope of peace, he does so today. The people of the world can have peace now, as they might have had it long ago, if they want it, we must choose whether we will follow Christ, or Moloch; if the former blessed are we, if the latter woe is our lot. May the Lord inspire us to choose the better way, at this time when his wisdom is so indispensable, is my humble prayer. Amen.

The choir and congregation sang the favorite hymn of President Lorenzo Snow:



Zion stands with hills surrounded—  
 Zion, kept by power divine;  
 All her foes shall be confounded,  
 Though the world in arms combine;  
 Happy Zion,  
 What a favored lot is thine!

Every human tie may perish,  
 Friend to friend unfaithful prove,  
 Mothers cease their own to cherish,  
 Heaven and earth at last remove;  
 But no changes  
 Can attend Jehovah's love.

In the furnace God may prove thee,  
 Thence to bring thee forth more bright,  
 But can never cease to love thee,  
 Thou art precious in His sight;  
 God is with thee;  
 Thou shalt triumph in His might.

Elder Heber C. Austin, President of the Bingham stake, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

## AFTERNOON SESSION.

The Conference was called to order at 2 o'clock by President Heber J. Grant, who presided.

The choir and congregation sang:

Prayer is the soul's sincere desire,  
 Unuttered or expressed;  
 The motion of a hidden fire  
 That trembles in the breast.

Prayer is the burden of a sigh,  
 The falling of a tear,  
 The upward glancing of an eye,  
 When none but God is near.

Prayer is the simplest form of speech  
 That infant lips can try;  
 Prayer, the sublimest strains that reach  
 The majesty on high.

Prayer is the Christian's vital breath,  
 The Christian's native air;  
 His watchword at the gates of death;  
 He enters heaven with prayer.

Prayer is the contrite sinner's voice,  
 Returning from his ways,  
 While angels in their songs rejoice,  
 And cry, "Behold, he prays!"

The Saints in prayer appear as one  
 In word and deed and mind,  
 While with the Father and the Son  
 Their fellowship they find.

Nor prayer is made on earth alone;  
 The Holy Spirit pleads,  
 And Jesus on the Father's throne,  
 For sinners intercedes.

O thou by whom we come to God,  
 The Life, the Truth, the Way!  
 The path of prayer Thyself hast trod;  
 Lord, teach us how to pray.

Prayer was offered by Elder Arthur W. Horsley, of the Carbon stake, Price, Utah.

The choir and congregation sang:

Come, O Thou King of kings—  
 We've waited long for Thee—  
 With healing in Thy wings,  
 To set Thy people free.  
 Come, Thou desire of nations, come,  
 Let Israel now be gathered home.

Come, make an end of sin,  
 And cleanse the earth by fire,  
 And righteousness bring in,  
 That Saints may tune the lyre,  
 With songs of joy, a happier strain,  
 To welcome in Thy peaceful reign.

Hosannas now shall sound  
 From all the ransomed throng,  
 And glory echo round,  
 A new triumphal song;  
 The wide expanse of heaven fill  
 With anthems sweet from Zion's hill.

Hail! Prince of Life and Peace!  
 Thrice welcome to Thy throne!  
 While all the chosen race  
 Their Lord and Savior own.  
 The heathen nations bow the knee,  
 And every tongue sounds praise to Thee.

### ELDER JOSEPH FIELDING SMITH

I shall follow the custom that has prevailed throughout the conference and read to you a few words from one of the revelations:

These things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

And that he created man, male and female, after his own image and in his own likeness, created he them,

And he gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

He suffered temptations but gave no heed unto them;

He was crucified, died, and rose again the third day;

And ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father,

That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved;

Not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life.

As well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son;

Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.

And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true;

And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true to all those who love and serve God with all their mights, minds, and strength.

But there is a possibility that man may fall from grace and depart from the living God;

Therefore let the Church take heed and pray always, lest they fall into temptation;

Yea, and even let those who are sanctified take heed also.

And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the Holy Scriptures, or the revelations of God, which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels.

And the Lord God has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever. Amen.

#### TESTIMONY OF THE TRUTH OF THE QUOTED WORDS.

When the brethren were speaking this morning my mind dwelt upon these verses which I have read and I have been greatly impressed by them and I trust that I may be led for a short time in bearing testimony and speaking, by the inspiration of the Spirit of the Lord. I know that the words that I have read are true. I believe absolutely in the mission of the Lord and Savior of this world and as it is here expressed, I know that he came into the world, the only begotten Son of the Father, to fulfil this very mission which is here declared

## THE CHURCH TO PRAY ALWAYS—A DAY OF WARNING.

Now, the word that I desire to impress on your minds is this: "Therefore, let the Church take heed and pray always lest they fall into temptation." I have considered that it has been my mission, having been so impressed, I think, by the Spirit of the Lord in my travels in the stakes of Zion, to say unto the people that *now* is the day of repentance and to call upon the Latter-day Saints to remember their covenants, the promises they have made with the Lord, to keep his commandments, and follow the teachings and the instructions of the elders of Israel—the prophets of God—as they have been recorded in these holy scriptures. In all things we should walk humbly and circumspectly before the Lord that we might be blessed and guided by his Holy Spirit. I think this is the day of warning. It has been a time of warning from the day when the prophet first received the manifestation from the heavens that the gospel was to be restored. Great events are about to take place among the saints of God and likewise throughout the world. We are living in a very important day and the predictions of the prophets are being fulfilled. As it was expressed yesterday Zion has been established, an ensign has been raised in these mountains, and the call has gone forth unto all lands and unto all peoples, at least so far as we have had the opportunity to declare that word, calling upon them to repent, to turn unto the Lord, to come unto Zion where this standard is set up and serve him in righteousness. Israel has been gathered, and is being gathered, from among the nations, even all who will repent and hearken unto the commandments of the Lord, as they are set forth in these revelations. The Lord will save all who will hearken unto him. His arm is stretched out and he is willing to aid and to help and to lead all in righteousness and bring all to Zion who will come. Our mission in all the world, and also in the stakes of Zion, is, Repent ye, for the kingdom of heaven is at hand. It is necessary, even among the people who have been gathered out of Babylon, to cry repentance, to call upon them to remember the Lord, to keep his covenants and commandments, and in all things endeavor to get possession of his Holy Spirit that they may walk in the light.

## THERE IS NEED OF REPENTANCE IN ZION.

Let me not be misunderstood, when I say that there is need for repentance in Zion. I do not mean to say that the Latter-day Saints have gone astray, that they have departed from the teachings which the Lord has given them, not that; but that we are surrounded by the evils of the world, by temptations, by the sins of mankind, those things which prevail among the ungodly. There is constant need of warning, teaching and calling upon the people to remember the promises the Lord has made unto them; urging them to be true and faithful in all things, to his holy word that none may go astray, nor falter, or



be overcome and trodden down and be cast back again into the world, to partake of the sins of the world from whence they came. And so I feel that it is my mission to cry repentance and to call upon the people to serve the Lord.

THE MOST POTENT FACTOR FOR PERMANENT PEACE.

We have heard during this conference a great deal in regard to the establishment of peace. We long for the day when Christ shall come and his kingdom shall be established in all the earth, when he shall set up his government upon the face of the earth. All of these things we hope and pray for, as we sang here this afternoon. The hymn that we sang this afternoon expresses my sentiment:

Come, O thou King of kings—  
We've waited long for thee—  
With healing in thy wings,  
To set thy people free.  
Come, thou desire of nations, come,  
Let Israel now be gathered home.

Come, make an end of sin,  
And cleanse the earth by fire,  
And righteousness bring in,  
That Saints may tune the lyre,  
With songs of joy, a happier strain,  
To welcome in thy peaceful reign.

And this I pray for and this I hope for, and so do you. Now, may I ask you a question? Do you know what is the greatest power, the most potent factor in all the world, for the permanent establishment of peace in the earth? Having asked the question I will answer it, at least I will express my view in regard to it—not saying anything about other movements. The greatest factor in all the world is the power of the Holy Priesthood, and that is in the possession of the Latter-day Saints. Right from the beginning the Lord sent out the elders into the world, commanding them to call upon the people, saying, Repent, come unto Zion. Believe in my gospel and you shall have peace. Peace will come, of course, through righteousness, through justice, through the mercy of God, through the power which he will grant unto us by which our hearts will be touched and we will have love one for another. Now our duty is to declare these things among all people, call upon them to come unto Zion where the standard is set up—the standard of peace—and to receive of the blessings of the house of the Lord and the influence of his Holy Spirit which is here manifest. And I want to tell you that we ourselves, if we will serve the Lord, have wonderful power in regard to the establishment of peace in the world. Now we are willing that other movements in this direction should go on. We are in favor of all that will bring peace unto the world; but let us not lose sight of the fact that we, Latter-day

Saints, if we will band together, and stand as one serving the Lord and will send forth the word of eternal life among the nations, will have greater power, in my judgment, for the establishment of peace in the world than any other force. I am in full accord with the idea that has been expressed that the Lord is using many agencies; his work is not confined to the Latter-day Saints, for he has called many to his service outside of the Church and has endowed them with power, has inspired them to do his work. All the great discoveries, the inventions, the great things that have taken place during the last three or four decades have all been in the direction of bringing to pass this reign of peace and righteousness in the earth. Do these men give credit to the Lord, these great discoverers—men who invent and bring to pass the Lord's work in this regard, do they give him credit? Not in many instances; and yet the Lord is using all of these agencies. However, my brethren and sisters, do not let us lose sight of the fact that we are a power in the earth for good and for the spread of the truth and the establishment of peace among all nations, kindreds, tongues and peoples, that must be considered. It has been upwards of eighty years that this gospel has been preached. It has gone into many lands. The people have been warned, not as fully, I grant you, as the Lord desires that they should be warned. Do the best that we can, we haven't the power in ourselves, of course, without the help of the Lord, to carry this word to every soul and to establish the truth as we would like to do it and as the Lord desires it to be done. He must call other agencies and put them to use to bring to pass his purposes, but our mission has been and is, "Repent ye, for the kingdom of God is at hand."

We must continue until all the righteous are gathered out, until all men are warned, until those who will hear shall hear, and those who will not hear also shall hear, for the Lord has declared that there shall not be a soul that shall not hear, not a heart that shall not be penetrated, for his word will go forth, whether it be the word of his elders or by some other means, it mattereth not, but in his due time he shall cut short his work in righteousness; he shall establish his truth and he shall come and reign upon the earth. But woe unto the wicked, woe unto the ungodly, woe unto those who have heard the word and rebel against it, for in the due time of the Lord he shall come out of his hiding place and take vengeance upon all those who turn away and refuse to hearken, and after the testimony of the elders shall come the testimony of earthquakes, the testimony of famine, the testimony of pestilence and plague which shall spread forth. Of course, that does not prevent us from attempting to do all we can to lessen these evils, but the people will bring these things upon their heads, themselves, if they fail to hearken unto the words of the elders of Israel. I will read to you another passage of scripture:

Again I say, hearken ye elders of my Church, whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit;

And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for, behold, the great day of the Lord is nigh at hand.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, Ye saints arise and live; ye sinners stay and sleep until I shall call again;

Wherefore, gird up your loins lest ye be found among the wicked.

Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord;

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, Repent, and prepare for the great day of the Lord;

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words, Repent ye, for the great day of the Lord is come.

And again, the Lord shall utter his voice out of heaven, saying, Hearken, O ye nations of the earth, and hear the words of that God who made you.

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not?

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines, and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory, and honor, and the riches of eternal life, and would have saved you with everlasting salvation, but ye would not?

Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God.

Now these things are bound to come if the nations of the earth reject the counsel of God against themselves and turn against the truths which have been uttered from the heavens. The word has gone forth and is being carried forth among them by the elders of Israel. Woe unto those who reject it.

As it was stated by one of the speakers this morning, I am satisfied in my mind that peace could come right now if the people wanted it. Certainly. And I pray that they will want it. I want them to have it, because I love peace, and you want them to have it because you want peace, and we, as Latter-day Saints should pray for peace and we should live in peace and in harmony one with another and stand united together in all things serving the Lord.

#### A PROMISE TO THE REPENTANT.

I want to read just one more verse from another scripture. I would like to have the Latter-day Saints read this whole chapter. This is the 22nd Chapter of 1st Nephi. and there are a number of other

chapters connected with this that are of great import, but I want to read this one verse, the 28th: "But, behold, all nations, kindreds, tongues and people shall dwell safely in the Holy One of Israel, if it so be that they will repent." And I pray that they will repent. I want them to dwell safely. I want them to believe in the Holy One of Israel, who came into the world and atoned for our sins, for the sins of all mankind, who gave unto us redemption from death, who has promised unto us salvation and the remission of our sins on the condition of our repentance.

O, I wish all mankind would believe in him, would worship him and his Father, and would serve the Lord our God in the name of the Son, and then peace would come, then righteousness would prevail, then the Lord could establish his kingdom upon the earth. He could do it now if all would repent, but when he gets ready to do it and should the people not repent, should they not turn unto him, then shall he come forth in his power and his might, as he has declared through his holy prophets: he shall take vengeance upon the ungodly and they shall be swept off from the face of the earth. He has decreed that unrighteousness shall not reign, that the wicked shall not slay the righteous, but that peace shall come, that his kingdom shall be established, that this earth shall be made fit as an abiding place for all who are just and true, for those who love righteousness. That day is coming and I say to you, my brethren and sisters, it is even now at the door, but I do not know what may take place before the door is opened; but I know this that it is timely for us to repent, if we need repentance, and turn unto the Lord. Remember him, forsake the things of Babylon and leave them unto those who love unrighteousness, and let us cleanse ourselves and set our houses in order. That is the will of the Lord. That has been his will from the beginning since his kingdom was set up, and he desires it now, and woe unto him who will not repent who is in Zion, for the Lord says that he will cleanse Zion and all things that offend shall be removed. When the time comes, when it is time for Zion to be cleansed, then that which offends, that which is unjust, that which is untrue, that which is false, that which breathes the spirit of contention and strife shall be removed, and Zion shall be redeemed, and the Lord shall watch over her, shall guide her, shall direct her and shall establish her and she shall never again be destroyed and her power shall not be given to other people. That I rejoice in.

Now, my brethren and sisters, let us serve the Lord, let us keep his comandments, let us be true, remember the things which the prophets have said. Follow the instructions they have given unto us. Heed the warning that has been declared by revelation through the servants of the Lord, both now and in times past and all will be well with us. Let us not sit down and feel in our hearts that all is well, that we can take our ease in Zion, that peace is here, that there is to be no more trouble, no more contention, no more strife no more war in the world. That we can not do in justice, but we must serve the Lord and



we must keep his commandments, we must walk righteously before him as we have never done it before, and if we do not, then we shall be cut off from among the people and that would be a calamity. O, I pray that we will hearken, and that we will be true and faithful and stand in holy places, as we have been commanded to do, while the wrath of the Lord our God passes over the nations of the earth, and this I pray in the name of Jesus Christ, our Lord. Amen.

August Glismeyer sang a sacred solo: "O Lord, What is man?"

### ELDER JAMES E. TALMAGE

To obviate unnecessary repetition I venture to say at the outset that I find myself in hearty accord with the utterances made by the First Presidency and by my brethren and associates in the Council of the Twelve,—and this without reservations. I commend to you for remembrance, frequent recollection, practice and application, all that has been said, all that has been set forth before you as the rule and the law of God and of the Church in regard to obedience to law, the instructions and counsel that have been given us concerning our specific duties as individuals, as members of families, as members of the Church, and as citizens of this great nation of promise and destiny.

#### TEMPORARY ISOLATION OF PEOPLES.

As my mind runs back over the dealings of God with his people in different ages, I am struck with the thought that at times he has wisely separated and isolated a part of his family in the flesh for specific purposes.

#### ABRAHAM'S MIGRATION.

You will remember that the word came to Abram, before he had been honored with that title of majesty among men, Abraham, by way of command specific and imperative: Get thee out, get thee out from the land of thy fathers, get thee out from these idolaters, and go into the land that I will show thee. And the Lord made covenant with Abraham that his posterity should be numerous and withal blessed, that they should constitute a chosen and a covenant people. Blessings unnumbered and indescribable in their fulness, so far as man's powers of description go, were listed, if not depicted, all conditioned upon compliance with the terms of their covenant or contract, and, like all other blessings promised of God, strictly predicated upon obedience on their part.

Permit a moment's digression. The test of obedience constitutes the very purpose of our being upon earth—the object in view in the creation of the earth as an abode for man, the great object that the

Lord had in peopling the earth. Do you remember his words to Abraham after the decree had been made plain that there should be formed an earth upon which those then unembodied spirits should dwell? The explanation was in part given: "And we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them." That is the sum total of the test of the examination under which every mortal has to pass in this great university of life. The Israel of old were required to pass that test, and promises were made unto them provided they passed it successfully.

#### ISRAEL'S ISOLATION IN EGYPT.

After a while the descendants of Abraham were carried down into Egypt, for the Lord turned and over-turned even the unfilial and unbrotherly conduct of Joseph's brethren to that end, and there the people remained segregated and isolated in large part, dwelling in a part of the land by themselves and kept from any widespread intermingling by marriage with the Egyptians because of the caste prejudice against them. They came to be slaves and bondsmen, and when the time came that was found to be right in the unerring mind of God, Israel was led out of the land of Egypt and out from the house of bondage by the outstretched hand of power. But they were even more completely isolated for four decades after that there in the wilderness, wandering back and forth, until the generation that had imbibed the paganism of Egypt had passed away and, with the exception of two individuals, a new generation had arisen and these were led into the land of promise, and specific laws and commandments were given them that they should keep themselves apart from the abominations of the other nations who were idolaters and pagans.

In certain specific respects Israel was distinguished from all other nations of that time. In one matter for example, they were Sabbath observers, and they were the only nation under heaven that recognized the Sabbath; and that observance was a sign of distinction by which they were known. In the next place they were Jehovah worshipers, the only people known who worshiped other than idols. They worshiped the true and the living God and the Lord kept them, I was about to say so far as he was able, for they frustrated his designs and his plans in many respects, but he kept them in a measure apart, isolated, separate from the rest of the nations in order that they might be more fully trained in the ways of God. But mark you, that isolation had an end so far as physical segregation was concerned. As was predicted and foretold, the time of dispersion came when those people were scattered as the dust that is blown before the wind, sifted as corn is sifted in a sieve. It was not the plan of God that they should remain forever isolated, for it was his intent that through them should the name of the living God be made known throughout the world.

## LEHI'S COLONY SEQUESTERED ON THE WESTERN CONTINENT.

Come down a little later in history, six hundred years before the meridian of time, in the reign of Zedekiah, a body of Israelites was led away by the power of God and by direct intervention of divine agency brought across the great waters and established upon this then unknown continent, isolated from the rest of the world. The purpose of that separation, segregation, isolation and hiding was made plain. It provided a means whereby that part of the House of Israel should serve the Lord their God with purity and sincerity, so long as they would remain obedient. They were to be uncontaminated by the fallacies of Scribes and Pharisees, their minds unpoisoned by the false doctrine of academical rabbis; they were led away so that they could be taught by the Teacher of teachers. Here they were kept and their history was a checkered one, but they were held together long enough to become a distinct unit, even as the Jews had been. For in spite of the separation of the Jews, notwithstanding their world-wide dispersion, they do constitute a distinct unit in the family of mankind and they have preserved that segregation, which is other than physical isolation. It is true that the Nephites were exterminated as a nation, but part of the posterity of Lehi has continued down to the present day.

What was the purpose of it all—of that segregation of Lehi and his family and the establishment of those people upon this the western continent? The prime purpose was to provide an independent witness of the Christ. The Father would have more than the testimony of Judea and Galilee and the lands round about concerning his Well Beloved Son, the Savior and Redeemer of the race. Therefore Lehi and his people were brought here, were taught in the ways of the Lord by direct revelation through the mouths of holy prophets. Part of the Lord's dealings has been written, and in a miraculous manner the record has been brought forth and given to the world. A new witness of the Christ! People who knew nothing except as they did read what was then to them ancient history, that of Judea, of Galilee, of Jerusalem, knew nothing, except as they were taught by revelation; and the revelation to them was specific and direct. Through their prophets they learned of the earthly life of Christ, his birth, his ministry during the three short years, and his crucifixion. Later they were blessed by his personal visitation among them, and they have borne witness to him as the Savior, as the Redeemer; and we have an entirely independent body of Scripture which in no respects is at variance with the true part of the record that we find in the Holy Bible.

## THE SEPARATISTS.

Prior to a great event, which had been foretold by ancient prophets—the coming of a man from among the Gentiles across the great waters

and discovering this continent—there was another segregation upon a smaller scale, and this on the Eastern Continent. Many who had suffered because of their religious beliefs separated themselves; some of them fled from England to Holland. They came to be known specifically as Separatists. Then, following that man of God—Columbus—for he was carrying out a divine purpose, the discoverer of the western world, came those other Gentiles of whom we read; and they were brought to this land and here they found the remnant of Lehi's posterity who had formerly been established upon this continent.

AMERICAN NATION ONCE ISOLATED NOW THE CHIEF OF MANY NATIONS.

Now, hastening over centuries, we come to the time when an important segregation took place upon this continent. After the Church had been established through the instrumentality of the prophet Joseph Smith, the Lord led his people out, and others came from beyond the seas to join them. Because of persecution they were driven, literally driven, beyond the frontiers of what was then the United States. They came here as a body, settled in this part of the desert, their inspired leader utterly putting aside every suggestion that they should go on to the green pastures and the fat fields about the coast. Can you imagine what the result would be today had Brigham Young listened to the advice of those men, wise in their own knowledge? There never would have been, except the Lord had brought it about in another way, a unit such as this Church presents. Before the pioneers and those who came immediately after them could have been trained in the ways of God, their lands would have been invaded and they would again have become one with the people of the world. But the Lord kept them in this uninviting place, of which other people were mostly afraid until they, with whom were our worthy sires and mothers and grandparents, had been sufficiently trained to know that they had something in common which the rest of the world had not. But that physical segregation, isolation, separation was of comparatively short duration. When the Lord thought that the Latter-day Saints had learned the lesson, then he permitted others to come. It was not his intention to shut his people up within the walls of a building or within these valleys of the eternal hills, keeping them perpetually aloof from all the temptations of the world, for they had to be tried. In due time means of steam transportation were established and multitudes came and have since been coming by the hosts every year, mingling with this people who are the covenant people of the last days. But in spite of this termination of physical separation, the people are a unit wherever you find them throughout the world. They are recognized by their distinctive characteristics.

PREDICTIONS CONCERNING AMERICA AND HER PEOPLE.

And now turn to the nation as a whole, the nation which I designated—not by any means a designation original with me—as a nation of promise and destiny. As it grew it was isolated, isolated by the



deep on the east and the deep on the west; and we have boasted of our isolation, but that, like every other instance of segregation brought about by the hand of God, was not intended to be perpetual. As a Church we are sending out, as we have been sending out from the first, men by the hundred as we could, by the thousand when it was possible, by the score when that was the limit of our ability, or by ones and twos, men, and in late years women, sending them out into the world. Does that look like perpetual isolation, physically speaking? And in the unfolding purposes of God the isolation of the nation has been brought to an end. Now no longer does the deep shut us off from other continents as once it did. We can speak on this side and be heard on the other with no appreciable lapse of time. Messages are sent to us from Europe and we read the published account here even, according to our reckoning of time, before the hour at which the events occur. No, no it was not intended that this nation should be forever shut off from the rest of the world. If we have anything better than the other nations have let us as Americans give it that the world may be made the better for it. That is the spirit of "Mormon" propaganda, that is the spirit of our missionary service, and it will be the spirit of the service that this nation shall render to the rest of the world. 3

In line with the excellent precedent set by my brethren, who have given you scripture after scripture, I desire to add another and I pray you read it more deliberately and more studiously than you may be able to listen to it in the brief time that I can give to its consideration. You may easily remember it. It is the first chapter of the Second Book of Nephi. Lehi, the prophet, stricken with years, trembling in limb and knowing that his days in the flesh had been numbered and that he was soon to follow the way of his fathers, spoke unto his posterity who had then become numerous, respecting this particular land, the land of promise, the land of Zion, and he said unto them:

Notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children for ever; and also all those who should be led out of other countries by the hand of the Lord.

Mark you, I pray, the prophet knew that it was not to be a selfish inheritance, it was not to be kept forever solely for the habitation of his lineal descendants. It was to be for all those who were then to be led out from other countries by the hand of the Lord.

Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord.

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because

of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous it shall be blessed for ever.

And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance.

But other nations were to come, not as nations, but as members of nations; and they have come and are coming and shall come, led hither by the hand of the Lord. What, you say, these undesirable elements? Well, they are permitted to be here that the people may be tried and tested and given the experience which is so necessary to make them what the Lord intends that they shall be. And so let us not fear that our nation is going to lose its identity, or is going to lose its sovereignty or is going to be overwhelmed or overpowered by other nations. It can not be so save through iniquity. Well, you may say, are not the people of this nation iniquitous? It is true that sin befools and defiles the land; but in spite of it, I know not where you will find a nation with higher ideals or with plainer purposes to uphold the institutions that God has established for the government and freedom of men. The Constitution of this land is the pattern after which the organic laws of other nations shall be framed, and thus has been already fulfilled in part the prophecy that out of Zion shall go forth the law! 4

#### LATTER-DAY SAINTS FEW BUT POWERFUL THROUGH DIVINE APPOINTMENT

My brethren and sisters, we are a power in the world. The power of the priesthood is felt. What hath God wrought in his dealings with his people? Do you take time to consider how weak we are numerically speaking and yet how mighty we are in the strength of God. Look at the statistical compilations of churches that are published from time to time, summaries for the entire world or for this nation. Did you ever see there itemized the Church of Jesus Christ of Latter-day Saints, even under its nickname, "Mormon Church?" No, we are put in with "other small denominations" and so it is throughout the world. May I take time to relate an incident which has been a means of encouragement to me?

A little over a year ago, I met by invitation in the east the editor of one of the most influential newspapers. Aside from his journalistic career he is known for achievements in literature. I was appointed to deliver an announced address, besides the expectation of speaking at other meetings of our conference in that city, the city of Boston, and the editor of this journal, in speaking with me beforehand, asked me some questions which I was pleased to answer. In an ordinary way he asked: "Will you please tell me what is about the total membership of your great church?"

And I answered him promptly: "Approximately 500,000." "But," he said, "I don't mean here in Massachusetts or in New England; I mean what is the total membership?" "I have told you, Sir, about

half a million." "But, I mean," said he, "all of you throughout the world." "I have the same answer, approximately 500,000." He sat back in his chair and was lost in thought for a moment. He said: "Am I to understand you literally that this church which has made itself so well known," and he made other remarks of a descriptive nature, "numbers not more than a half million souls?" "It is true," said I. And then the Spirit of the Lord rested upon that man so that he had to testify of the miracle that God had wrought. Unconsciously he praised the Lord, for he remarked with all seriousness and sincerity: "The hand of the Lord is in it." Then he added: "You may have all the space you need in our paper to announce your conference and for the publication of the proceedings."

In another city I had an experience very similar in some respects. It was in Baltimore. I arrived a couple of days ahead of the time fixed for our conference and found that I had been advertized to deliver a specific address there. I met the editor of two papers, two papers under one editorial management, and he, like the other journalistic gentleman to whom I referred, asked questions concerning our strength and our numbers. He was a little doubtful as to whether a reporter could be spared to attend our meetings for their force had been cut down by the war demands, but at last he said: "What is the size of your congregation here in Baltimore?" I said: "Twenty-seven." "Twenty-seven what?" "Twenty-seven souls, several of them children." "What, you have only twenty-seven?" "That is all according to the conference president's report, and if it would interest you, Sir, I can furnish you with their names and addresses." "Twenty-seven," he said. Now perhaps you would naturally expect that his next remark would be: Why, we can not spare a reporter to look after a body of twenty-seven; we have no space in our paper for such a little thing as you are. But no, no, with deep seriousness upon his face he said: "We will send a reporter and the paper will give the space you need."

So have I seen it time and time again. We can't boast of our numbers, we can't boast of our own strength, but we know that the strength of the living God is with this people, whether they be gathered or yet scattered, and his purposes concerning the Church established upon this land, the only land whose soil was suitable to the planting of such seed at the time of its establishment, shall not fail. He will see to it, for he has sworn so to do, that the Church shall not be overthrown. And as with the Church so with the nation of which we form a part. Aye, verily is the Lord working outside as well as within the Church, and other men than those who have gone down into the waters of baptism are his servants, working along specific lines. Remember, beside the relative few, shall I say, beside those who shall attain salvation, exaltation in the celestial kingdom of our God, we have to look after those other hosts who shall attain only the terrestrial glory. Their interests we must have at heart, and the interests of others, of all mankind, for our mission is to preach the gospel of Jesus Christ

throughout the world and to warn the world by the authority and power of the holy priesthood which the Lord has laid upon us. I pray for greater effectiveness in this labor and in the discharge of this high commission, in the name of Jesus Christ. Amen.

"The Plains of Peace," a solo, was sung by Fern Batley.

### ELDER STEPHEN L. RICHARDS

A month ago I was traveling in the green hills of New England. As I rode through that great country I was deeply interested and impressed with the historical scenes and with the points of much interest, to every American.

#### A VISIT TO THE EAST.

I remembered, as I traveled around near Boston, something of the history of the settlement of that country. I recalled that about three hundred years ago the Pilgrim Fathers landed at Plymouth, driven there by persecutions, and by intolerance, which they found to exist in the old world. I remembered with what hardship and self-sacrifice they had planted themselves in that part which is now the old part of the new world. There was recalled vividly to my mind and imagination, some of the circumstances attendant upon the colonization of this new world by those who came here to find liberty and freedom. I had the opportunity of passing over the ground that was traversed, not only by the early Pilgrim fathers, but by those who were instrumental in initiating this great government that now prevails among the states of the Union. I stood upon Lexington Green where, I knew, more than a century and a half ago, those Minute Men had stood to defend their rights and to give their lives for the principles of liberty and freedom, which they regarded as so important and so dear to them and to their people. As I stood upon this historic spot I thought something of the conditions which then prevailed as contrasted with the conditions which now prevail.

#### MOMENTOUS PROBLEMS BEFORE THE NATION.

I was in attendance upon the sessions of the American Bar Association in Boston, when there were called to the attention of those present, many of the important problems which now confront the people. Men of prominence, men who have given themselves over to thought and study, admitted the perplexity of the situation. They confessed that the very foundations of civilization were threatened. They were willing to admit that the problems now confronting the nation and the people were well-nigh beyond the power and wisdom of men to solve.

While I was in the New England states the people of Boston



were confronted with one of the most, if not the most, sorry spectacle that has arisen in this nation during its history. During that period the men who were sworn to enforce the law in that great American city went on strike, disregarding their oaths of office. They refused to serve, and they turned the city over to the whims and caprices and outrages of mobs and mob violence. The commonwealth of Massachusetts, which has been the very cradle of American liberty, from which have come many of the best parts of the Constitution, many of the best laws that have been formulated, was disgraced by this outrage and by this failure of men to adhere to their oaths, to keep their covenants, and to enforce the law. Everywhere men who studied public conditions were disturbed. The honorable Elihu Root, speaking with reference to this occasion, said in substance, that it betokened a departure from American institutions and from the observance of law, that threatened the very foundations of our civilization. Other men of prominence and of national repute considered it in like manner.

Before I had reached New York City I learned, as we all know, that great forces were there on strike, and as I came back through the big cities of the country, having occasion to visit manufacturing and other institutions, I learned that the whole business world was upset, disturbed, unable with any degree of certainty whatever to predict as to the future, and wholly without any feeling of security as to that which might transpire. I recall going into one manufacturing establishment, consulting with the president of the company, and hearing him say that within the past six months his institution had been affected, directly or indirectly, by more than twenty-four strikes. It is needless to attempt to point out more of such difficulties and problems which confront the people.

#### HOW SHALL WE SOLVE THESE PROBLEMS?

We have passed through a great war; we have met the problems and the difficulties of that war, but I venture that any thoughtful man will be willing to admit that the problems which confront our people, after the war, are equally serious and important to those which came to us during the war. How are we going to meet these situations? What are we going to do here in America—this chosen land, of which you have heard many things said during the sessions of this conference? How are we going to preserve this land for the pure in heart? How may it be maintained as the land of Zion? How will it be possible that it shall live to its traditions and that it shall preserve the high principles of liberty and justice and equity upon which it has been founded? These are among the questions that give us concern at this hour. Not only do they concern us as citizens of this great country, but they concern the whole world, because the whole world has come to look to this land, to foster the spirit of liberty and the principles and the cause which underly freedom and liberty among humanity.

## REASONS FOR TURMOIL, DISLOYALTY AND UNREST.

As we give consideration to these great questions we are forced, I think, to confess that the great statesmen of the world have not been able to find the remedies and have not been able to solve the problems. I believe that the conditions which we see prevalent in the country today are a natural and logical outgrowth of much that has prevailed in our systems of education, in our systems of ethics, and in the very manner in which the affairs of this country have, from time to time, been carried on. Throughout the past half century at least, our educational processes have been largely, if not entirely devoid of anything pertaining to the divine, of anything pertaining to the spiritual, or anything pertaining to the truly religious. There has been a studied effort on the part of those who have controlled the educational systems of the day, to avoid even the appearance of religion in any way, shape or form. I take it that there has come, as a natural consequence, from that kind of education, a total disregard for the religious in man's life. There has come an absolute disregard and disrespect for things divine. God has been left out of consideration; the methods of men alone have prevailed, and everywhere and under all conditions the things that have pertained to this world, the things that have pertained to our temporal life have been made paramount and have predominated over the things that have pertained to our souls and the welfare of our souls. In our politics—I speak not of one party but of all of the great parties, there has grown up such a partisanship, such a bias, such a hatred, between those who espouse different causes, that things have been said, campaigns have been conducted in such a way and manner as to do away with, rather than to foster, the true spirit of national patriotism. Men and women who have belonged to political parties have been led to think that the great thing to be accomplished, the great end to be achieved, is the dominance of their own ideas, is the success of their own party, rather than the great welfare and common good of all. Indeed so much of antagonism, so much of bias and envy and hatred have been engendered that I am one of those who believe that this has been largely responsible for some of the great national crimes. There has come to be a total disregard for those in authority. There has grown up a disrespect for law, that, in my judgment, has been the consequence of the kind of education, political and otherwise, that our people in this country have had.

We as a people believe in honoring and sustaining the law. We recognize the absolute necessity of upholding the fundamental laws of our land if progress, if advancement, if the integrity of the nation itself are to be maintained. The evils of which society now most complains are the evils that result from the failure on the part of men to consider that they have any obligation to the law. They are a law unto themselves, as was pointed out by Brother McKay. Their cov-

enants, their compacts, their contracts are worthless. They keep them only when it is expedient to keep them. They subserve only their selfish interests. They have not been taught the fundamental necessity of obedience, to preserve not only the law of God, but the law of men. They have not been taught respect for person or property; and such respect as has been yielded, in many cases, has only been the respect that has been enforced by external processes. There can never be a great citizenship that comes from the mere force, external force of law. You cannot superimpose the duties of citizenship in order to make a great people. The obligations of citizenship, the love of country and patriotism must come from within and not be imposed from without. Therefore, as I see it, the great need of the hour is the need for systematic training for men and women and children in the fundamental obligations of citizenship and the fundamental obligations that pertain to their life in this world. The great questions—Who are we? Where did we come from? Where are we going? have been left out of consideration in our educational processes. It has not made any difference who we were, where we came from, or where we are going. Our education has been a commercialized one. We have thought to stimulate the industrial, the financial, and to gain prestige from a worldly standpoint. While, thank the Lord, there has remained in this great land, something of the spirit of the fathers, something of the great love of liberty, unfortunately there has not been sufficient of it to curtail the selfishness, the mercenary and the ulterior motives of a great part of this country. Therefore upon this fundamental basis I deplore the organization and the maintenance of any society, of any class, of any fraternity, of any union of people that in anyway can be construed to be against the interests of all the people and the common good. For my own part the Church is my union, the Church is my club, the Church is my lodge, the Church is my fraternity; and I want to say to every man that there is within the Church an opportunity for the expression of every legitimate desire that should be in the heart of man. While it may be considered proper for men to organize themselves into clubs and unions and fraternities of one kind and another in order to advance their own selfish interests, I feel constrained to say that in time to come it will prove inimical to the government, and in time to come these self-same selfish interests will be against each other. The only way in which a great cause can stand and prevail and persist is that all its adherents shall have an unselfish, altruistic motive in seeking to render service to all and for all. Truth, the great principles of the gospel, the bestowal of the Priesthood itself, teach us that we must serve all and love all, if we shall succeed in God's work.

SEEK NO ALLIANCE WITH ANY UNION THAT DOES NOT URGE  
THE COMMON GOOD OF ALL.

My brethren and sisters, I believe that it is a proper time to warn our people against the dangers that lie ahead, from associating them-



selves with any institution that does not make for the common good of humanity. I concur with my brethren that there are many institutions in the world that do make for the uplift and the advancement of mankind; I believe that many of our Father's children who are without the pale of the Church, are instrumental in carrying on his work. I cannot but think that he has let his Spirit rest upon good men, the world over, to advance the cause of Truth. It seems to me that it must be so. We, I believe, should unite with and foster every good movement, every good cause, everything that tends to advance the interests of the gospel and of truth in the world; but I think that we should preserve ourselves safe, inviolate, compact against incursions of all kinds, of influences of all kinds of organizations that in any way will tend to disrupt us. If we all hang together we will be safe. If we all espouse the one cause, if we are all devoted to it, we will make that cause felt in the world. And the only way that we can all adhere uniformly to the great cause of truth is to all keep the commandments of God and to follow the leadership that has been placed over us.

We have been criticized as being a people who act with such unanimity that we are mere puppets, that we do not think for ourselves, that we do not act upon our own initiative and that we are not guided by our own wisdom. That criticism is wholly without justification. We follow the leadership that God has placed over us, because we know that it is right, because we know that it is safe, because we know that the leadership of men, in man's own wisdom, is not safe and cannot be trusted, and that we cannot repose our confidence in the wisdom of men.

#### LET LATTER-DAY SAINTS FOLLOW THEIR LEADERSHIP.

I call upon the people of this Church to follow the leadership of these men who have been set to preside over them, in their wards and in their stakes. I know that you will not go wrong if you take their counsel. I know that you will be preserved from the dangers, the temptations, the evils and snares of this world if you will follow their leadership. They are true leaders; they have no ulterior motives to subserve, nor selfish purposes to subserve. They seek only your welfare, and I deplore the fact that occasionally we find those within the Church who impugn improper motives to the men who lead and guide. I want further to testify to you that it is God's truth that the general authorities who preside over you and over the Church have nothing but your welfare at heart. They have no personal purposes to subserve. Their only thought, their one single purpose, is to advance God's work in the world. They love the Latter-day Saints. I believe that there is not one of them who would not be perfectly willing to lay down his life for the Church, to advance this great work and to help carry the Truth into the hearts of men. Do not criticise, do not complain on that score. It is wrong; and the



man who says that the leaders of the Church are not actuated by the finest and the highest motives, I fear, has within himself a sinister motive that prompts such a statement.

God bless our people that we may be a shining light to this world. Here, right here in the valleys of the mountains, I have concluded is the cradle of liberty. I am willing to grant to Massachusetts all the credit that is due her for the great effort that she has made to bring freedom to mankind; but I say right here, with God's people, is the real cradle of liberty. I have reached the conclusion that there is only one perfect law of liberty, and that is the Gospel of Jesus Christ. I know that all the systems that may be devised, all of the governments that can be constructed, will not bring liberty to mankind if the true principles of liberty are not in the hearts of the people. The thing that the world needs today is individual righteousness, and if men and women will conform their lives to the principles of the Gospel, if they will, as has been said, be vitalized by these great principles of truth, the problems of the world will melt away, peace will come, the Lord will find his people ready for his reign, and the Millennium will be upon us. God bless us, that as the salt of the earth we may not lose our savor, I pray, in the name of Jesus Christ. Amen.

It was announced by President Heber J. Grant, that on Sunday at 10 a. m. and 2 p. m. there would be overflow meetings in the Assembly Hall, and at 2 p. m. also in Barratt Hall. The General Priesthood meeting, it was announced, would meet at 7 o'clock in the Tabernacle this evening. Richards ward choir will furnish music for the meetings in the Assembly Hall, and the L. D. S. University choir for the meeting in Barratt Hall.

The choir and congregation sang: "Guide us, O thou great Jehovah."

President Alonzo A. Hinckley, of the Deseret stake of Zion offered the benediction.

Conference adjourned until 10 o'clock Sunday morning.

## THIRD DAY.

Conference continued in the Tabernacle, Sunday, October 5, 1919, 10 o'clock a. m., President Heber J. Grant, presiding.

Every available sitting and standing space was filled in the great building, the main floor being almost entirely occupied by presiding officers assembled from all parts of the Church.

President Heber J. Grant called the congregation to order.

The Tabernacle choir, led by Elder George Careless, former director, now over eighty years of age, sang the hymn:

Arise, O glorious Zion,  
Thou joy of latter days.  
Whom countless Saints rely on,  
To gain a resting place;  
Arise, and shine in splendor,  
Amid the world's deep night;  
For God, thy sure defender,  
Is now thy life and light.

Let faithful Saints be rearing  
The city of our Lord,  
On mountain tops appearing,  
According to His word—  
A sought-out habitation,  
By men of truth and faith—  
A covert of salvation  
From ignorance and death.

The Temple long expected  
Shall stand on Zion's hill,  
By willing hearts erected,  
Who love Jehovah's will;  
Let earth, her wealth bestowing,  
Adorn His holy seat,  
For nations great shall flow in,  
To worship at His feet.

What though the world in malice  
Despise these mighty things,  
We'll build the Royal Palace,  
To serve the King of kings;  
Where holy men anointed  
To know His sovereign will,  
Each ordinance appointed  
To save us, will reveal.

From Zion's favored dwelling  
The Gospel issues forth,  
The covenant revealing  
To gather all the earth;

And Saints, the message bringing  
 To all the sons of men,  
 With the redeemed, shall, sing ng,  
 To Zion come again.

O hear the proclamation,  
 And fly as on the wind!  
 For righteous indignation  
 Shall desolate mankind!  
 Then, Zion, men shall prize thee,  
 And bow before thy shrine;  
 And they who now despise thee  
 Shall own thy light divine.

Through painful tribulation  
 We walk the narrow road,  
 And battle with temptation,  
 To gain that blest abode;  
 But patient, firm endurance,  
 With glory in our view—  
 The Spirit's bright assurance—  
 Will bring us conq'rors through.

O grant, Eternal Father,  
 That we may faithful be,  
 With all the just to gather,  
 And Thy salvation see!  
 Then, with the hosts of heaven,  
 We'll sing the immortal theme—  
 To Him be glory given.  
 Whose blood did us redeem.

Prayer was offered by Elder James H. Robinson, president of the South Davis Stake of Zion.

The Tabernacle choir sang the first hymn, words by Parley P. Pratt and music by Evan Stephens. President Grant first read the whole hymn:

The morning breaks, the shadows flee;  
 Lo! Zion's standard is unfurled.  
 The dawning of a brighter day  
 Majestic rises on the world.

The clouds of error disappear  
 Before the rays of truth divine;  
 The glory, bursting from afar,  
 Wide o'er the nations soon will shine.

The Gentile fullness now comes in,  
 And Israel's blessings are at hand;  
 Lo! Judah's remnant, cleansed from sin,  
 Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,  
 And Gentile nations turn and live;  
 His mighty arm is making bare,  
 His covenant people to receive.

Angels from heaven, and truth from earth  
Have met, and both have record borne;  
Thus Zion's light is bursting forth.  
To bring her ransomed children home.

### ELDER RICHARD R. LYMAN

I have never desired more to have my words inspired than I do now. I am fond of the Latter-day Saints. My heart is full of love for the people among whom I was born and with whom I have been raised. In the years in which I have been separated from the Church, largely in attendance at eastern universities, I have thought of my people here with very great fondness, and have confidently felt that all the good ideas there learned, if properly presented to my own people here, would be accepted promptly by them.

#### AN APPEAL FOR PURE WATER.

At Cornell University I devoted a great deal of time to the study of sanitary engineering. As I listened to the teachings of college professors I was amazed that the lives of our people have been so well preserved under unsanitary conditions. When I came from that institution the sun had not gone down on the first day of my arrival until I had called together, in one of our "Mormon" villages, the officials of the city and appealed to them that they provide the people with pure water. I am pleased to be able to say the appeal was not made in vain. Nor have I since in religious services, before meetings of commercial clubs or other organizations, appealed to any of our people along these lines without success.

#### WE ACCEPT TRUTH FROM EVERY SOURCE.

This is one reason among many why I have great confidence in you, my own people. We believe in accepting truth, from whatever source it comes. If there is anything virtuous, honest, upright, holy, good, and true, we, in accordance with the fundamental principles of the gospel, seek after these things.

#### A GENUINE LOVE OF AND INTEREST IN AMERICA.

I regard myself as a pretty good American. My ancestors have been Americans. I met a man from Canada a few days ago, an engineer, whose name is Lyman. I received a letter from him only yesterday in which he sent me a long list of ancestors. He points with pride to their record. Since 1630, the Lymans have been active in their support of this great country. It has had no important war in which Lymans have not fought, in which Lymans have not bled, in which Lymans have not died for their country.



I see before me now, especially in these front seats, many stake presidents with whom I have had very intimate, friendly, affectionate association. I wonder if at this hour I may properly attribute to them what I attribute to myself, that is, a genuine love of and interest in America?

Some men who are here talked with me months ago upon the subject concerning which I desire to make a few remarks today. Upon this subject, their views and mine differ. I extend to them the liberty of thinking as their consciences direct, and I desire to be accorded the same privilege. I have greater respect for the man who expresses his honest convictions when he is with the minority than I have for the man whose desire, it seems, is primarily to be with the majority. American freedom, American liberty and American institutions can only endure indefinitely, if I understand the fundamentals of American government, if every man, in the language of Abraham Lincoln, dares to the end to do his duty as he understands it. These men before me who conscientiously are opposed to the League of Nations, I admire. I respect them for their true Americanism. Such as these will make the republic of America endure indefinitely, if indefinitely it is to endure.

#### POSITION ON THE LEAGUE OF NATIONS.

Some may say I speak here with an unfair advantage, since others have no opportunity to reply. But I say, as a leader in the Church of Jesus Christ of Latter-day Saints, I cannot, at this conference, do my duty, as I understand it, if I keep my lips closed upon a subject that, to my mind, has more to do with the welfare of all the nations of the world than any other subject that has come before the American people since the Constitution was adopted. So I say frankly, brethren, come, let us for a moment reason together. I now speak upon this subject, in public, for the first time. I have hesitated to do this because my views do not agree with those of my life-long friend, the Honorable Reed Smoot, whom I have admired since childhood. But I know this broad-minded statesman well enough to realize that he will have greater respect for me if I speak than he could have if, with my convictions, I were to remain silent.

I have studied the covenant of the League of Nations with considerable care. One objection raised against it is that the people of Europe, not familiar with our ideals, and not concerned in the welfare of our country, are given authority to say when we shall and when we shall not go to war. I am not able to read this meaning into the proposed covenant of the League. The covenant provides for two bodies of representatives, one is called the assembly and the other the council. In the council there will be but nine countries represented. Each country in that council is to have one vote. Action can be taken by the council only with a unanimous vote. Suppose the proposition

is presented of declaring war. The man who represents the United States of America in the council, if asked to vote, must say in substance: "Gentlemen, under the Constitution of my country, only the Congress of the United States has the authority to declare war. I must, therefore, be instructed by the Congress of the United States before I can cast my vote." Thus will this cherished provision of our inspired Constitution remain inviolate.

#### SUCCESS OF THE PAN-AMERICAN UNION.

I was in Kansas City a week ago yesterday. I listened to an address by John Barrett, the Director General of the Pan-American Union. I believe this gentleman is a Republican. If I remember correctly, he came into political life when he was a comparatively young man by receiving from President Roosevelt the appointment of Ambassador to Siam.

Before the International Farm Congress, Mr. Barrett said: "I desire to make it clear at the outset, that while I represent the government of the United States, by appointment from the President, I also stand before you as a representative of the same sort for all of the other American countries that belong to this Union."

All the countries in the Western Hemisphere, south of Canada, twenty-one in number, belong to the Pan-American Union. The Canadians were practically in readiness, so this representative said, to join the Pan-American Union when war was declared and the plans for so doing were temporarily upset.

Mr. Barrett continued to speak in words like these: "We have regular meetings of the representatives of these twenty-one countries. When these representatives come together, they become acquainted, and thus they learn to understand one another. They present the views, the ideals, the desires, the ambitions, the trade and other interests of their respective countries. Getting thus close together, they arrive at a mutual understanding."

He continued, "The significant fact I desire to draw to your attention is that, since the organization of the Pan-American Union, no country in the Western Hemisphere has been at war with another country in this hemisphere and on not fewer than six different occasions has actual war between these countries been averted."

"Here in our own hemisphere," he continued, "we have a League of Nations in actual operation and I'm not sure but what this Pan-American Union is itself a league strong enough to maintain the peace of the world." If one so well informed sees such hope for peace because of the successful operation of this comparatively little league of the Pan-American Union, how much greater—really how well founded—is the hope, the expectation, that permanent peace may come to the world if the proposed covenant of the League of Nations embracing, as it does, the great nations of the other hemisphere, is adopted.

## FIRM FOR THE LEAGUE OF NATIONS.

I would be untrue to the blood that flows in my veins, I would be untrue to that father of mine, Francis M. Lyman, who was a lover of liberty, who, in all his lifetime hoped and prayed earnestly for the nations of the world to so organize that bloodshed might be averted,— I say I would be untrue to all of these, if I were to refrain from speaking in the interest of this proposed covenant. Francis M. Lyman was not a coward. He was never afraid, and in his public hopes, desires, and works, I defy any one to find an element of personal selfishness. Were I to stand before this audience today, his son, and keep my lips closed, I would be an unworthy son of a brave and courageous sire, who lived and worked and hoped for the liberty of all the people of the world.

After war was declared, in 1914, he said repeatedly, "We must do one of two things, either put on the Kaiser's yoke or bring him beaten to his knees, however long it takes and however much it costs." If Francis M. Lyman were here today to speak as he has spoken many times, on occasions like this, he would say as I say now: "I am prepared to do my duty as I understand it and I accord to others the same privilege. Let me make it clear that I stand firmly for the League of Nations. In the days to come I expect to see no time in which I shall regret having taken this stand."

## AN APPEAL TO ABANDON THE USE OF TOBACCO.

One other word and I will stop. We have had, this morning, a thrilling meeting of Mutual Improvement officers. I should like, if I had the time, to say a few words upon the slogan of our organization, namely, "We stand for spiritual growth through attendance at sacrament meetings," but time will permit me to do no more than repeat it.

During the war the habit of smoking has been tremendously increased. We are aiming to have a survey made in every stake, and ward, for the purpose of finding out how many smokers there are, and we propose to use our organization for the purpose of reducing this habit to the least possible minimum. I think I can do nothing that will emphasize the importance of this subject more than to deliver here and now a message that was sent to you by me some years ago from Cornell University.

The message is from Andrew D. White. This man for years was a professor in the University of Michigan, at Ann Arbor, he was for a long period President of Cornell University, and he served our country as ambassador to Germany. His name is among the names of the great historians of our country. Andrew D. White, standing before a body of teachers, said:

I cannot refrain, ladies and gentlemen, from making a few preliminary remarks before beginning my address proper. I understand that there are before me teachers from every state in the Union and from almost all the countries of the world and, therefore, I cannot let this opportunity go by to say that I want to go back into your communities and take to the people with whom you are associated a message from Andrew D. White. That message is this: In my fifty years of experience with college students, with college men, I have yet to find the first young man who was a smoker of cigarettes that ever amounted to anything.

His view and my view or your view of what it means to amount to something may be different, but those were his words. He continued:

As I walk across this campus, this wonderful Cornell University campus, and see young men puffing at their cigarettes, I don't care how much money they have, I don't care what their prospects are, I don't care what their social standing is, I don't care who their parents are, I say to myself, they will not amount to more than that—and he snapped his fingers.

As I have already stated, I came from Cornell University, filled with enthusiasm and confidence in my own people. I appealed to the people of Utah and nearby states, to provide themselves with pure water. They responded promptly with the improvements. I was the Stake Supervisor of parents classes in the Ensign stake when this matter of individual sacrament service sets was proposed. The appeal was made to the people to provide themselves with these sets, and today they are found practically everywhere in the Church.

Now, as one of the General Superintendency of the Young Men's Mutual Improvement Associations, I appeal to you, fathers and mothers, leaders in the Church, to join the Mutual Improvement workers in an effort to reduce to the least possible minimum, the use of the cigarette. The laws of the state are against it. It is a misdemeanor for any individual to sell or to give any kind of tobacco to any boy under twenty-one years of age.

I have before me the Word of Wisdom. If, standing, as I am before this audience, I were to say: "I have a method to present by which all the young men in the Church may become rich in money," every ear would be turned my way to learn the method. But, is it not better to have the ability to make the money than it is to have the money itself? Who would not rather have a fortune he himself has acquired than to possess one that has been accumulated by another? This Word of Wisdom tells us how to become rich. Rich in money? Yes; rich in money. It says: no liquor, no tobacco, little meat, no hot drinks, and then it concludes: "All Saints who remember to keep and to do these things, walking in obedience to the commandments, shall find"—what? Wealth- No, but three things that mean more than wealth alone. They shall receive first, health, they shall find, next, wisdom; and they shall find, third, great treasures of knowledge, yea hidden treasures. They shall run and not be weary, they shall walk and not faint.



This, my brethren and sisters, is a subject upon which we have no division of opinion. Let us refrain from the use of these things forbidden that we may have health, wisdom, and knowledge, the three blessings promised, these together being equal to much more than wealth alone. By keeping these commandments, we shall deserve the closing blessing in the revelation, namely, "I, the Lord, give unto them a promise that the destroying angel shall pass them by as the children of Israel and shall not slay them."

May our Father in heaven enable us to so teach, so lead; so guide, and so direct our boys and girls that all the great and wonderful promises made concerning the pure in heart may be theirs and ours. I pray earnestly for these blessings in the name of Jesus Christ our Lord. Amen.

The choir sang: "Hymn to Liberty," words and music by Arthur Farwell.

### ELDER MELVIN J. BALLARD

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, according to their will; whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

### IN ACCORD WITH THE BRETHREN.

These words from Alma, 29th chapter, express my feelings this morning, my brethren and sisters, and I am happy to say that I find myself in complete accord and harmony with my brethren, each and every one who have spoken at the various sessions of this conference. And I desire to emphasize the fact that those of you who have had the gift of discernment have distinguished no difference of opinion among

those who have addressed you. While they have emphasized various features of the great gospel message and of the questions of the hour, yet we stand in accord with each other on these subjects, for which I am thankful. I believe, brethren and sisters, that the Lord saw our day and that we have been preparing for this day for more than a generation past, that the Lord knew the various circumstances and conditions that would confront us in this hour, and he has been trying to fortify us and qualify us to meet the emergency, to endure the test that now lies before us. The Church has been subject to criticism, in the past, because of its unity, because of the willingness on the part of the membership of the Church to listen to the counsels of its leaders. I remember upon one occasion listening to a very severe criticism of the Church on the part of an eminent divine who charged that while we were the most perfect religious organization in the world, he feared the consequence because he said the membership of the Church is absolutely under the control and the domination of its leaders. I recall also that another one expressed it that the two most efficient organizations in the world were the German army and the "Mormon" Church, and he hoped that he would see the day when we would have equal efficiency and still retain individual liberty.

#### OBTAINING EFFICIENCY AND OBEDIENCE.

There are two ways of obtaining obedience and efficiency. The Germany army had one, and the "Mormon" Church has quite another. The Lord Jesus Christ had a plan, to bring all men to obedience; and Constantine, the great Roman Emperor had quite another plan. There are two means by which obedience may be obtained on the part of parents over their children. One is by force and compulsion. You may compel them to yield obedience. That method will work until your child becomes a man or a woman, and then your spell is broken, your power is gone. The other method is slower to obtain results, but it endures longer, and obedience is obtained through the exercise of love and patience and gentleness and kindness. By and through that means parents may have power over their children, not only until they become men and women, but when they become grand-sires and in the eternal world the spell that we cast over those who come under our charge, when it is actuated by the spirit of love and gentleness and mercy, shall never be broken. These are the two methods. The German army did obtain obedience and efficiency by force, by fear, by power, until men felt themselves but slaves. Do you recall the utterance of their master-tyrant who upon one occasion,—about the time, as I recall it, of the breaking forth of the great world war, said to his soldiers: "Body and soul, you belong to me, and if I should command you to slay your own fathers and mothers you should do it without a murmur." This power he held until those whom he controlled discovered their own power and their own strength. Then they resented that autocratic power that had ruled unjustly over them and in the finality of the

great struggle, when Germany sought to drive her soldiers on to France, they were under the necessity of forcing their own men into the trenches at the point of the bayonet, and many were shot down by their own guns because they refused the mandate of the tyrant. But when they broke the spell the tyrant's power departed and he, like a whipped coward, fled from his own land, and there is apparently no respect now for that power which he once had. Unlike that stands the spirit that actuated the Christ. He did have power, if he had desired to use that power—he might have through fear, he might have through miracle, converted all the world and had all men at his feet, but he would not compel men. He did, as we sing: "Call, persuade, direct aright, in numerous ways be good and kind, but never force the human mind." He did teach the truth, in striking contrast to his envious, covetous brother who sought by force to compel all men to be saved. Jesus stood for those same principles while upon the earth, but he did not succeed in getting many to follow him. Contrast his ministry with the efforts of the great Roman emperor Constantine, who years later was seized with the desire to compel the nations of the world to become Christians and who pursued a method of force. When the Roman soldiers conquered a nation, the priests of the Church accompanied them, and when the conquered and subdued sued for peace they were granted peace on condition that they would renounce their paganism and become Christians, and so out of fear they gave lip service to their professions of Christianity, but their hearts never were in it. And no wonder the Lord Jesus Christ said of their descendants, many generations afterwards, "they draw near me with their lips, but their hearts are far removed from me." Their fathers were thus converted, and traditionally they have adopted that form of Christianity which gives only lip service. The Lord Jesus knew them well. In contrast with that method, I rejoice to say that the leadership of this Church is in absolute harmony with the method of the Christ.

THE LEADERSHIP OF THE CHURCH DIRECTED BY LOVE—  
NOT FORCE NOR FEAR.

President Grant read to us in the opening session of this conference that wonderful revelation, the 121st Section of the book of Doctrine and Covenants, showing the spirit that should be manifest by the priesthood of this Church, and he has pledged us his word, as he did when in the last conference in June he also referred to this subject, that so far as his presidency was concerned it would be characterized by that spirit. I want to ask you, my brethren and sisters, if you have ever felt in all the administrations that you can remember that the membership of this Church bowed their will to the leadership of this Church out of fear. I haven't felt that way. I know you have not. There have been times, undoubtedly, when it has not been easy for us to submit our will to the will and the judgment of those who have presided over us. We have found it sometimes difficult to sub-

mit our proud will. I am grateful to say before you, my brethren and sisters, that while there have been such periods in my life I am very happy to say that I have always been able to make my proud will submit itself to the influences of the mellowing processes of the Spirit of the living God, so that I have found myself, up until this time, in harmony with those who have been leading and directing the policy of the Church of Jesus Christ of Latter-day Saints. I remember that the editor of a newspaper up in Vancouver, British Columbia, a few years ago, urged the "Mormon" missionaries to leave that community and go to European countries as the missionaries of the Church had done in former times and "engage in converting the poor, taking them out to Utah and Idaho, putting them on the farms, compelling them to till the soil and then extract from them ten per cent of their earnings for tithing from which the Church has become rich. Don't come to this country and think you can fool us." That was the advice given; and in the answer that was made,—which the editor was broad enough to publish,—we said it was true that in times past many people had been emigrated from the lands of their nativity and brought out from bondage—conditions almost amounting to serfdom, and had been assisted to come to the land of America, and the Church had helped them to found and establish themselves in homes where they became independent; that the Church had helped them to get the lands, had helped them to till the soil, had builded irrigation ditches, had assisted in building reservoirs, manufacturing enterprises, and educational institutions, until Utah stood, as I think it still stands, second in the matter of its high standing in education among the states and far ahead of British Columbia. We also said that the people had so prospered and been so blessed that, at that time, something like ninety per cent of them owned their own homes. A like condition could not be found anywhere in the world; and while it is true that they did pay their tithing, they did it cheerfully, not out of fear, but out of love and gratitude to God that they had been alleviated from their former conditions where in old age they would have had to go to the poor house, never had their ancestors before them enjoyed homes of their own; and so, because of what had been done in a material way for their improvement and betterment, they cheerfully paid their tithing. But there was one point that the editor overlooked. If ten per cent of their earnings had made "the Church rich," what had the 90 per cent, that was left done for the poor fellows? It left them in this favored condition.

Now, brethren and sisters, the leadership of this Church from the beginning until this day has been maintained, not by fear or by force. It was presumed that the prophet Joseph Smith had some magical power over his brethren and sisters; that if he could only be disposed of, then the "Mormon" Church would go to pieces, but his death did not result in the disintegration of the Church. And when I think of him, O, there are no people in the world that ever thought so much of their leader! Not even the Master himself had a people who loved



him better than the Latter-day Saints loved their Prophet Joseph Smith. But with all the love the people had for him, he never abused their confidence, he never took advantage of them like others have done who enriched themselves because of their opportunity. He died, one of the poorest in the flock, and always was on the front ready to defend them, standing between them and danger. Chained in a dungeon, as a ransom for his people, he did not waver; but through all their vicissitudes he was their hope, their inspiration, their prophet; and when in the last moments of his earthly career he stepped to that open window, knowing that outside there were many willing to take his life, he, unafraid offered his life—the very last act—in saving two of his brethren. So that spirit of service and self-sacrifice and devotion to the people won the obedience that was manifest in that day towards the Prophet Joseph Smith. The same thing was true with President Young. Do you remember when the Prophet Joseph was condemned to death, and the order had been issued that he was to be executed, that the one who came with the information harangued the Latter-day Saints and advised them to disband and go like other people, without an organization and scatter through the world. The answer that President Brigham Young gave was: "We shall not disband;" and he entered into covenant with his brethren and sisters that they would not desert the poorest Latter-day Saints and leave them in Missouri. So he always had at heart the welfare of the common people, and that has been true of every leader until this day.

#### COUNSEL IN REGARD TO LABOR AND UNIONS.

No wonder the Latter-day Saints love their leaders. No wonder they can trust them. They have always been the true shepherds of the flock. They have never deceived their people, nor led them astray; and when the leaders of this Church counsel our brethren and sisters not to be built up with the hope that outside of this Church they shall solve the problems between capital and labor by joining unions, by joining the non-partisan league, by joining socialism, it is not that they desire to curtail the liberties of the people. It is because they love all the people. This Church has had an interest in those who have possessed means, that they should have justice and their rights. Sometimes it has been charged that the Church rather favors capitalism. I have never discovered it. If you will search the records, you will discover that more means has been spent for the farmers, for the common people in the Church than for any other class in the days of President Young. We, today, recognize, as they did, that the very foundation of the Church depends upon the success of the tillers of the soil, the workers, and our interest is for them, and yet we do not become selfish nor sordid to join with one group of laborers against the interests of all others. They must stand on a broader platform. The solution of the questions that we have been discussing shall never be accom-

plished, and the difficulties removed between the workers, until every worker becomes his brother's keeper, interested in his brother's welfare. Until men shall recognize the rights and the privileges and the liberties and the welfare of all classes we shall not find a solution of our troubles; and I testify to you that to this Church the Lord has given the means of accomplishing this thing. I testify to you, my brethren and sisters, that the day will come when out of this Church shall come the men and the women who will solve these problems—for let me say to you that the most valuable asset of this Church is its trained body of men and women who are fortified for this day of disrespect of law and of order. We have been schooled and drilled to have confidence in our leadership, and they have never deceived us, and now, shall we abandon the old standards, shall we depart from that method that has united us together and held us as one people, a mighty power because we are one? I trust the leadership of this Church, my brethren and sisters. I want to speak for them that you shall pay heed unto their words, unto their counsel, unto their advice.

#### GOD IS WORKING AMONG THE NATIONS.

One of the questions discussed at this conference is not a political question. I protest against its being a political question. There is no election that this would affect at all in the future. It is a statesman's question, and I say that I thank the Lord that we have a prophet in our midst who can speak, not only for the Latter-day Saints but for the whole world on this great problem. I would be mortified if we had no word for the world or for the Latter-day Saints on this great momentous question in which God is taking a conspicuous part. Brethren and sisters, the Lord is working among the nations of the earth, as the brethren have expressed it. This work is the hub, but out from it go the spokes, and the wheel is moving. God is working among the nations. He gave the victory to the Allies. He intended from the very beginning to give it to them, but it was only a question—when are they worthy of it, when can it be entrusted to them? He did deliver us one year earlier than we might have expected the victory, looking upon it from all human standpoints. God gave it. He delivered us from the loss of perhaps a million of our boys; and I presume if we had been afflicted, if we had been touched like France and England, and even as Germany; if every home was mourning the loss of a son, then I think we, too, would be stirred in our hearts to give more than we have been asked to give in the hope that we might save a future trouble of this kind. We have not been touched like they have. God in his mercy hath saved us. O I pray that we shall learn their lessons, without having to take the same affliction and sorrow and punishment they did to yield to the accomplishment of God's purposes in the earth. The scripture that I have just read admonishes us that the Lord will raise up among all nations men who will teach his word according to

the needs of that particular nation. I call attention also to the word of the Lord found in the Book of Abraham as follows:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these were many of the great and noble ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham: Thou art one of them; thou wast chosen before you wast born.

So I believe that God loves the world, and he desires their deliverance. My heart and my soul thrills now, when I think that Germany herself has already signed the pact that will prevent her from ever imprisoning a "Mormon" missionary again, or banishing them from her country; and if this shall triumph, it will open every nation under heaven for the freedom that we long for, so that the elders of this Church may carry the gospel message to all the peoples of the world. That appeals to me above everything else; for I love the souls of the children of men. But I recognize the battle that is on. From the very beginning, it has been a contest between the powers of evil and the powers of God. When Jesus stood, in that hour of his temptation, when the adversary presented before him, in panoramic vision, the kingdoms of this world, in all their splendor, and offered them to Jesus on easy terms, namely: Only bow down and worship me, and I will give them all to thee. He knew that it was that for which Jesus came into the world, namely, to have right of rulership and governorship over the kingdoms of the world. Jesus might have answered: "Satan, though you rule from the rivers to the end of the earth, you have no right nor title that is valid to the kingdoms of this world. Yours is only a 'squatter's' right. If I should accept it on these terms, it would be valueless. It was for this purpose that I did come to the world, but I can not obtain it on your terms. I must die for it;" and he died to earn the right to rule over the nations of the earth. While, temporarily, the adversary who waged this war, to prevent the rule of right and of Christ in the earth, has been defeated in that way, he now tries another means to defy law and order and to stir up the hearts of men to rebellion against the forms of government to destroy the very foundations thereof. If he can not rule it, then he will wreck it. That is his spirit and the contest is on and my soul rejoices in every and all measures that look to the winning of the world for our Christ. I recognize that he hath raised up inspired men in many nations. I do feel and always have felt grateful to the Lord for the testimony that I received that he has had his hand over this land. He was with Washington. He gave him the vision of the future, in Valley Forge, that stirred the hearts of the drooping soldiers and set on fire the spirit of liberty, crossed the Delaware in a most unseasonable time and struck terror into the hearts of the enemy. I have found in my study of the past that He hath manifested himself, again and again. Who doubts

the inspiration that was resting upon that great servant of the Lord,—Abraham Lincoln, the man of his hour and his time?

The Lord said to President Wilford Woodruff, as I am told, when he, in the closing years of his ministry feared lest there should not be found men in the Church to uphold the standards of the Church and lead it off triumphantly: "There have already been born in the Church those who will lead it off triumphantly, until the Lord Jesus shall come." I have that confidence also for our country. I have felt in my soul that God has held the balance of power. He can turn a state from small things. He can bring great results to pass, and I have always found it possible to bow my will to the will that has obtained—recognizing that God is in it—and to support and uphold those whom the Lord calls for the hour and for the time.

I recognized, long before the death of Theodore Roosevelt, that the Lord raised him up to stir the hearts of men to civic righteousness, as perhaps no man could have stirred them; and I now recognize that God has raised up the man who stands as the President of this Nation, even as he has said he would, and God is using him. God will use men for the accomplishment of his purposes, whether they know it or not. That is my faith.

#### AUTHORITY, PLACE AND POSITION OF THE PRESIDENT OF THE CHURCH.

Now, my brethren and sisters, I ask you to remember the station and the position which the Lord has given to the president of this Church. I am deeply desirous that the place which the Lord gave to the president of this Church shall not be altered nor changed. I will read to you two or three verses from the 21st Section of the Doctrine and Covenants, given on the very day the Church was organized:

Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ.

Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith.

Which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith;

For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

That is the right, the power, and the authority that God has vested in the leader of his Church, in all the Administrations, until



this moment, and we must not fail to remember that, while we followed the leaders of the past with full reverence and confidence, the Lord hath called the man for the hour, even as he has done in the past, now to lead this Church, and that above him stands our Father and the Redeemer of the world, directing him, and I bear witness to you that we have never had a president who has presided over this Church who has been more susceptible, more anxious to receive the inspiration and the revelation of God for the blessing of this people. While he is a man like most men of strong will, we, his closest associates, have nevertheless, seen him yield his strong opinions to the influences of the power of God. So that he has but one thought, to get the word and the will of the Lord and give it to the Latter-day Saints, and I ask for him—which is his right under the appointment of the Lord—all the respect, all the honor, all the confidence that have ever been enjoyed by those who have led this Church heretofore; because God hath not changed, though presidents may come and go. Jesus hath not changed. These are his servants. I bear witness of it. Let no small difference of opinion become the parting of the ways to any of us, my brethren and sisters. Let us be willing to submit ourselves to counsel and to advice and leadership that our God has appointed, remembering that though there have been strong men who have even stood in the presence of the Redeemer of the world, yet they have failed and have separated themselves and parted from this Church. But in almost every instance, from that day until this, it has been by reason of the fact that they have not been willing to follow the leadership of the living prophets and leaders of the Church. They have wanted to follow, or have felt they were following, the leadership of the dead prophets, and they were their own interpreters as to what the dead prophets would say on this or that occasion. The Lord used the dead prophets in their time, to do their work, but they have gone—and all honor and credit to them and their ministry. But here is another situation: My duty and your duty is to submit now, in confidence—and I bespeak for my brethren, your confidence. I know they are entitled to it—to the living leadership of this Church, for God is with them; I know it; and may he be with us, that we may go grandly forward to meet the troubles that now confront the labor world and that come in various forms, for the Lord hath equipped us and drilled us and schooled us, if we shall only follow in the way he has appointed, to avert all the troubles, to remain a united people and to go forward to the accomplishment of the grand mission and purpose which the Lord has given this Church, the greatest of which lies before us. God help us to stay with the good shepherds, to go on and perform our duty and be among those who shall assist in completing the Lord's glorious work in the earth, I humbly pray in the name of Jesus Christ. Amen.

A trio, "God be Merciful Unto Us," was sung by Arthur Evan, James Neilsen, and Minnie Eckhardt.

## PRESIDENT HEBER J. GRANT

Read the following information :

## NEW STAKES.

Burley stake, formerly a part of the Cassia stake: David R. Langlois, President; Myron Marlow, First Counselor; George H. Lewis, Second Counselor; Henry W. Tucker, stake clerk. Wards comprising the stake: Burley First, Burley Second, Declo, Pella, Unity, Springdale, and View.

Blaine stake, formerly a part of the Boise stake: William Lennox Adamson, President; Joseph S. Cooper, First Counselor; G. Wallace Mecham, Second Counselor; D. Edwin Adamson, stake clerk. Wards comprising the stake: Acequia, Carey, Gannett Branch, Hazelton Branch, Heyburn, Jerome, Manard, Paul, Rupert, Wendell Branch, and Gooding Branch.

Twin Falls stake, formerly a part of the Cassia stake: Laurence G. Kirkham, President; Edward M. Guest, First Counselor; Raymond McClelland, Second Counselor; Lewis L. Allen, stake clerk. Wards comprising stake: Buhl, Kimberly, Mutaugh, and Twin Falls.

Lost River stake, formerly a part of the Blackfoot stake: William N. Patten, President; William T. Tew, First Counselor; Second Counselor not appointed to date. John L. Bills stake clerk. Wards comprising stake: Moore, Arco, Darlington, Ballard, Leslie.

## NEW WARDS.

<i>Wards.</i>	<i>Stake.</i>
Dehlin	Bingham
Afton South	Star Valley
Buhl	Twin Falls
Wells	Granite
Hamer Br.	Bingham
Orion Br.	Taylor
Onidah Br.	Millard
Hawthorne	Granite
Clarion Br.	South Sanpete
Mt. Sherman Br.	Idaho
Gannett Br.	Blaine
Darlington	Lost River
Ballard	Lost River
Leslie	Lost River

## NEW STAKE PRESIDENT.

San Luis stake, William O. Crowther succeeded Hyrum S. Harris.

## BISHOPS DIED.

Ririe ward, Rigby stake, David Ririe. Sixth ward, Pioneer stake, Arnold G. Giaque. Thistle Branch, Utah stake, Benjamin F. Smith.

## STAKE CLERK DIED.

Hyrum stake, John W. Jensen.

## NUMBER OF WARDS AND STAKES.

There are 871 wards and branches, 79 stakes, and 21 missions, in the Church.

## PRESIDENT HEBER J. GRANT

I have been delighted with the blessings of the Lord that have been poured out upon us during this conference.

I had no intention to speak but have decided to make a few remarks to this very wonderful congregation of Latter-day Saints, occupying the short time which remains.

## OVERWHELMING RESPONSIBILITY OF THE PRESIDENCY.

As I stated, I rejoice in the rich outpourings of the Spirit of the Lord. When I first came to the Presidency the thought of the responsibility that rested upon me was overwhelming and for several weeks it was impossible for me to obtain my needed rest. It became absolutely necessary for me to go to the coast to get the needed amount of sleep; because men cannot live very long who do not get rest at night.

## A WONDERFUL MANIFESTATION AND TESTIMONY.

When I was chosen one of the apostles—as I stated this morning in a little meeting of the Religion Classes—from October until February, I was very unhappy, notwithstanding the fact that my call had come by direct revelation; and the reason was because of my having had such a wonderful reverence and respect, almost adoration for the men who held the apostleship. If there was one thing that my dear departed mother impressed upon my very soul it was reverence and respect for the Priesthood of the living God, and for the men who stood at the head of the Church of Jesus Christ of Latter-day Saints. When the call came to me to be an apostle, the spirit of the adversary pursued me day and night, from October until February, telling me that I was unfit to occupy that exalted office. Every time that I bore witness of my knowledge that Jesus was the Christ, the words would fly back in my face: “You lie; you have not seen him.” I would wake up in the night feeling that I should resign, that I was unworthy. A relative of mine said to me one day: “Do you know that Brother —— declared that no man was fit to be an apostle of the Lord Jesus Christ

who had not seen the Lamb of God?" He had first asked me the question, "Have you ever seen the Lamb of God," I said, "No." Then he referred to this man's declaration. I said: "Yes, I know that." "Well then, how is it that you stand as an apostle?" I answered: "Which would you rather believe—the Lord Almighty or Elder ——?" He said: "The Lord." I said: "So would I; and he sent a revelation calling me, and I will take his word for it that I am fit to occupy the position." But, just the same, I did not confess that, day and night, there was a feeling upon me, calling upon me to resign. I took a trip, in January, 1883, with Brigham Young, Jr., to San Luis Valley, Colorado, to San Juan, to the Arizona stakes, to Mexico, where we visited the Yaqui Indians. In Arizona we visited the Navajos and also the Moquis. Speaking of the Navajos, I regret very much that I did not have a shorthand reporter with me when we held a meeting with Manulita, the war chief of the Navajo Indians. I could not understand a word he said, but I knew that he spoke with a fire and a force and fervor that I had seldom heard in all my life, and the interpreter, Brother Ernest Titjen, said that it was the most wonderful speech he had ever heard. The Indian chief was speaking about the wrongs of the Indians and the diseases that had come among the Indians from the whites; and he spoke of the failure of the whites, except only the "Mormons" to treat the Indians rightly. He announced that the women of the Indian nation were safe in the hands of the "Mormons." There was trouble, at that time, in that section of the Navajo Indian Reservation, but he said: "You are absolutely safe to travel among the Navajos, because I will send word ahead that you are 'Mormons,' and they know that 'Mormons' are the friends of the red men." While in the Navajo Indian Reservation, traveling in a company of perhaps half a dozen wagons and eight or ten horsemen, we would alternate riding in the wagons and on horseback. I was riding at the rear of the company with the late President Lot Smith of the Little Colorado stake, and as we were traveling in a southeasterly direction, suddenly the road turned and went northeast. But continuing from where the road changed was a well-beaten path, I said: "Wait a minute, Lot, where does that trail lead?" He said, "O it reaches down there three or four miles and swings back into the road. We will make a regular mule-shoe with the road, and then join the trail. There is a deep gully that a team cannot cross, therefore we have to go around." I said: "Can a horseman cross it?" He said, "Yes." "Well," I said, "Lot, I want to be alone. Go ahead, follow the crowd. I will go over here all alone and meet you when the trail joins the road." First I asked him, "Is there any danger from the Navajos?" He said, "None whatever." I undoubtedly asked this question because only a few days before I had visited the spot where George A. Smith, Jr.—I believe the only son of that beloved and saintly woman, Bathsheba W. Smith, had been killed by the Navajo Indians, and I was naturally a little nervous, going off alone in that section of the country. The reason that I wanted to be alone was that I was



oppressed, as I had never been before, even from October until that moment, with that awful feeling of dread and doubt and with the suggestion hammering away at my brain that I ought to resign as an apostle of the Lord Jesus Christ, that I had never done anything that entitled me to that distinction, that I had never performed any special labor, that I was not posted on the gospel, as an apostle ought to be; that my mind had been given to the ordinary affairs of life, and that I should step aside and let some other man be called who, I believed, was better qualified for the position than myself.

With this awful depression upon me, I desired to be alone, and I rode across there, tortured, so to speak, by the devil. After riding about a mile, I suddenly stopped the mule on which I was riding, and I communed with High Heaven. It was revealed to me there, sitting alone in the Navajo Indian Reservation, that I had done nothing to entitle me to the great honor of being an apostle, except that I had kept my life pure and sweet. It was revealed to me there that a council was held in heaven, exactly the same as we hold councils here. Matters were discussed, and there was presented the question of filling the two vacancies existing in the quorum of the Twelve Apostles; that the conference had adjourned, and those two vacancies remained and ought to be filled. The question was: "Whom shall we call, in sending a revelation to fill those vacancies?" My father, Jedediah M. Grant, who died when I was a baby, only nine days old, asked God, our heavenly Father, that his son, Heber J. Grant, be called as an apostle, and Joseph Smith, the Prophet of this last dispensation, the man who, as a child, communed with God, our Father—who had communed with Jesus Christ, our Redeemer, and was told by the Savior of the world to join none of the churches then extant, as they had all gone astray, and that he should be the instrument in the hands of God to restore the gospel again to the earth—that great Latter-day Prophet joined in the request made by my father, and the revelation was sent calling me to be an apostle of the Lord Jesus Christ.

#### JOY IN PROCLAIMING THE GOSPEL.

No man, I believe ever had less happiness or less joy than I had in proclaiming the gospel from October, 1882, when I was called to be an apostle, until February, 1883, when the Lord Almighty gave to me this manifestation. But I believe that no man lives who has ever had sweeter joy, who has ever had greater happiness than I have had in testifying to the divinity of this work, in Japan, in the Hawaiian Islands, from Canada to Mexico, in nearly every State of the Union, in England, Ireland, Scotland, Wales, Belgium, Holland, Germany, France, Switzerland, Italy, Denmark, Norway, Sweden,—testifying that God lives, that Jesus is the Christ, that Joseph Smith is his prophet. There is no joy, there is no happiness in all the world, that can compare with that which comes into the heart of a Latter-day Saint when, under the inspiration of the living God, he is able to bear

witness: "I know that God lives, I know that Jesus is the Christ, I know that Joseph Smith is a prophet of the true and the living God, and that this work called 'Mormonism' is in very deed the plan of life and salvation;" and I bear that witness before you here today, for I have the knowledge from God, and I lie not. God bless you all. Amen.

The Tabernacle choir sang: "The Inflammatus," Mrs. Laurinda Brewerton, singing the solo.

The Conference adjourned until 2 o'clock p. m.

Prayer was offered by Elder Hyrum G. Smith, Presiding Patriarch of the Church.

## FIRST OVERFLOW MEETING.

An over-flow meeting of the conference was held at the Assembly Hall adjoining the Tabernacle at 10 a. m. presided over by Joseph Fielding Smith, of the Council of the Twelve Apostles. The singing was by the Richards ward Choir, Lon Fisher director, Tracy Y. Cannon, organist.

Choir sang: "Awake and Arise."

Prayer was offered by Edward W. Croft, president of the Big Horn stake of Zion.

The choir sang: "Christ has risen," solos by Myrtle Doelle and J. E. Carr.

### ELDER ANDREW JENSON

(Assistant Church Historian)

I am pleased, my brethren and sisters, to meet with you on this occasion, and to have the opportunity to address, for a few minutes, this overflow meeting; and being called upon to be the first speaker, I shall consider it my privilege to choose my subject. While I shall be able to reach the ears of only a few of the great multitudes who attend this conference, there will perhaps be an opportunity of reaching many more through that which may be published.

I have in my mind to refer very briefly to the work which is being done in the Historian's Office, particularly the history of the Church pertaining to the 19th century. The present, I trust, will be well taken care of, and I hope that better historical work will be done from now on than has ever been done before. This Church having grown from the time of its first organization with six members until it now numbers at least half a million has become a most important factor in the affairs of the world. In the beginning, when there were only a few members and only a few branches of the Church, the Latter-day Saints were almost unknown, but as the work spread to nearly all

parts of the United States and later to Canada, Great Britain, and many other countries, most of the civilized world became acquainted to a greater or less extent with the assertion made by the missionary elders of the Church that the Lord had opened the heavens anew and had restored to earth the gospel of Jesus Christ. As the Church grew, many events, which seemed small and insignificant in the beginning, began to tower high as something of great importance, owing to the great results that followed from apparently small and humble beginnings. This fact has caused the historians of the Church, at the present time, to turn their attention to the earlier days, and wander back over the old ground covered only in part by the early historians, and reconstruct and add new items to the history of the Church, without, however, changing that which had formerly been written, only adding and enlarging and giving details which were overlooked at the time that the Church was small. With that object in view we have been very busy at the Historian's Office during the past thirty-two years writing a detailed history of the Church from the beginning, in journal form, commencing with the 6th of April, 1830, and continuing to the present time. In our extensive labors we have contributed to this history of the Church from many sources which were untouched by the early historians who were satisfied to make up their history mainly from the current reports and the data sent in to the headquarters of the Church from adjacent settlements and branches, of which there were then only a few, compared with the present time.

But many years ago our attention was drawn to the fact that much of the Church history, at the Historian's Office, was fragmentary—that the historical thread was not complete, but in many cases disconnected and unsatisfactory. This was especially the case when we looked into the history of any particular stake, mission, branch or settlement of the Saints, for we discovered that there were, in many cases, no connecting links between the events that had happened in these different localities. In order to make the story complete, so as to make a consecutive history, we found it necessary to go into the fields ourselves; that is, visit the different stakes and missions for the purpose of obtaining additional information which should enable us to make unbroken or continuous histories of the various organizations in the Church. Hence, about thirty-two years ago we commenced extensive travels in which we visited all the stakes of Zion in this great inter-mountain region in the interest of Church history. Our travels extended from our settlements in Canada on the north to those in Mexico in the south, including, of course, all within the confines of the United States. On these historical tours we usually called special meetings in the different settlements of the Saints, in which we frequently delivered lectures on Church history and drew attention to the importance of record keeping. Not only did we encourage the stake and ward clerks and the secretaries of quorums and auxiliary associations to keep records, but we also advised the keeping of family and personal records by the individual members of the Church. After a

general meeting, usually held in the evening, to which the public was invited, we made appointments for the following day to meet with all the record keepers in the ward, and as many of the old settlers as we could possibly get together, always having everybody bring such records with them to the meeting as they might possess. We then divided into groups, directing the different secretaries to cull from their records such items as we might need for history. Thus we obtained not only a general history of the ward, but a history of the quorums of the Priesthood, the Relief Society, the Sunday School, the Mutual Improvement Associations, Primary Associations, Religion Classes, etc. We also had the old settlers relate to us their experiences, in the states of Missouri, Ohio, Illinois, and other places, and then have them tell us of incidents that happened to them in crossing the ocean with sailing vessels, and on the plains with ox teams and handcars, ending up with what they had experienced after their arrival in Utah, or after becoming settlers in any of the western towns, founded by Latter-day Saints. The notes made in these meetings were brought to the Historian's Office and there deposited carefully in boxes, ordered for the purpose, awaiting the transcribing and editing into the history of the Church. These visits we continued for at least five or six years in the different stakes of Zion, until all the settlements of the Saints in the great west had been visited, some of them several times.

After that we were sent abroad to all the Latter-day Saints missionary fields throughout the world, and in the travels in foreign lands thus planned and carried out we visited nearly all the conferences and branches of the Church in all the world, and did to a certain extent the same kind of labor which we had accomplished, in the several Stakes of Zion, with the exception that in the missionary fields we consulted old members of the Church instead of old settlers. On our arrival in Great Britain we found that a great many of the old records originally kept in the various conferences and branches of the Church had been lost, but those that could be found we gathered together with great care and sent them home to the Historian's Office, where hundreds of these records (many of them of very great value) are now safely housed. In Scandinavia we found nearly all the old records preserved, and they were gathered and shipped to Church headquarters the same as the records from Great Britain. The records from the Swiss and German mission and from the missions on the islands of the sea, were also gathered in and sent home.

This much being accomplished we next commenced a most extensive labor at the Historian's Office by compiling Church history from the records gathered, and from the extensive notes which we had made on our travels. We were successful in obtaining the services of expert typists who could write on their machines nearly as fast as we could formulate sentences in our minds for dictation, and thus we dictated from the notes collected histories of the different stakes of Zion with all their wards and settlements, and also histories of the various missions abroad, with their conferences and branches.



This work went on, as a side issue, for several years, the general, or journal history of the Church, being kept up at the same time. We continued this dictating work until a recent date or until nearly all the notes gathered on our travels had been converted into readable matter, and then we found that, in order to be absolutely accurate and correct in our statements, it would be necessary to make a final visit to all the wards and settlements of the Saints, for the purpose of reading to the old settlers and others the histories which we had prepared. I would like all the Saints to understand that this work is one of a considerable magnitude. It represents, so far as I know, historical work of a nature which never before has been attempted in writing histories of any community in this or any other country. I do not believe that a better effort has ever been put forth anywhere to get accurate and truthful history. On some of my travels I have carefully examined the histories of other states and countries, and especially on two of my trips to the states I examined many county histories in Ohio, Missouri, Illinois, Iowa and Nebraska, for the purpose of learning how such histories were generally prepared. I soon discovered that most of the historians who had prepared and written such histories, to a greater or less extent, had been the servants of individuals who would pay them for their labors, and thus they were under the necessity or obligation of coloring facts and events in favor of their patrons, and people who happened to be poor, but perhaps had done very much more than some others, were left out of consideration and were given no credit because they could not pay. That which drew my special attention was some of the narratives in which the Latter-day Saints were associated historically. In almost every instance I found that the Latter-day Saints had been wickedly and maliciously misrepresented, and that, in many cases, riots and acts of mobs were palliated, condoned and interpreted as being justifiable in cases where the Latter-day Saints were the victims of terrible outrages. I am sure that the history that we, as Church historians, are preparing, from a truthful standpoint will in many, many instances conflict with that which has been written by our enemies.

In preparing and writing history, your historians, backed as they have been by the Church, have been under no particular obligation to anyone as to what we should write and to whom we should give credit. We have been in a position to do justice to everybody, to the rich and the poor and to the living and to the dead alike, endeavoring to tell the truth in every instance.

I take great pleasure, on this occasion, to inform the Latter-day Saints that such a work as that to which I have alluded has been done, and I give it as my opinion that the time is not far distant when the achievements of the Latter-day Saints as preachers of practical Christianity and as founders of real Christian settlements in the United States will be appreciated and acknowledged by mankind generally. We have not only figured prominently as pioneers in Utah, but our people were also the first Anglo-Saxon settlers in what are now the

States of Nebraska, Colorado, Wyoming, Idaho, Nevada, and Arizona. The "Mormons" also turned the little Spanish village of Yerba Buena, in California, into the present San Francisco, and founded other settlements of importance on, or near, the Pacific coast, including the famous town of San Bernardino and a pioneer settlement in the San Joaquin Valley. Some very pretty things could also be told about the Mormon Battalion and the "Mormon" pioneers generally who became empire founders in western America. Your historians have tried to the best of their ability to get at the facts in all cases and to write up the events so truthfully that our children will know what has been done by their fathers and mothers, who were pioneers in Utah and the other states which have been mentioned. Sooner or later the people of the United States and all the world will know that the Latter-day Saints, persecuted and misrepresented as they have been, were the pioneers of true Christian civilization in the various localities in this western country where they settled, and that they, as a God-fearing people, turned the wilderness and deserts into fruitful fields.

At the present time we are engaged in making a final tour to the existing seventy-nine stakes of Zion, and we shall continue this labor until we have made a final visit to all the stakes and wards, and cities and towns, where Latter-day Saints reside. We realize that this labor cannot be delayed, as the early settlers are fast passing away, and if the history, as we have prepared it, is not read now it would be useless to attempt to read it for correction later, as there would perhaps be none of the old pioneers left to listen to it, or to help us in making corrections. About half the stakes have been visited already, and we shall not be satisfied until all have been similarly visited, and the histories prepared of the different stakes and wards have been presented to the people and accepted by them. On this, our final visit, in the interest of Nineteenth Century Church history, we are also gathering new material, although our main aim at present is to complete the history of the Church, and of its various units, from the beginning to the close of the last century.

We desire to make a final and earnest appeal to all parties interested in this history of the Church to render us aid in completing our labors. We desire to borrow from the old pioneers or their children such private records as may have been kept by them, and we would plead with the present generation that they keep records and preserve them, as the time will come when the doings of our own day will be as important and interesting to those who live after us as the experiences and narratives of the early pioneers of Utah now are to us.

We have been intrusted with the gospel of the Lord Jesus Christ, and we have been intrusted also with the privilege of preaching that gospel to every nation, kindred, tongue and people. It is the true and original gospel of Jesus Christ, and we have a right to hand down to future generations a true history of how that gospel message was intrusted to the Latter-day Saints and how we have filled our mission. We desire that our children and children's children should

know what it means to them to be descendants of the God-fearing pioneers of Utah and the great west. I feel certain that the time will come, if it has not already arrived, that the children of the Latter-day Saints will be as proud to trace their origin back to the Mormon pioneers as early members of the Church, as many now are in tracing their descent from the Pilgrim Fathers or the early settlers of Virginia in the beginning of the Seventeenth Century. The Latter-day Saints have made a history which, in most of its details, will be entirely unlike the histories made by any other people who have settled in this western land. They have always been a God-fearing people, and a people who fear God and keep his commandments and conform their daily habits to the gospel of Jesus Christ will, in all cases, make different history from those who, either through carelessness or wickedness, disobey the mandates of heaven during their sojourn on this mundane sphere.

May we, as the children of the early Latter-day Saints and the pioneers of Utah and the great west, be worthy descendants of our noble predecessors, may we continue the work which they so faithfully commenced and endeavor by our acts to make as commendable a history as they did. May we, as representatives of the true Church of Jesus Christ, be the means of bringing the knowledge of that gospel to all people for the benefit of our own as well as future generations, and may we, finally, together with our forefathers and our descendants, be saved in the celestial kingdom of our God, is my prayer in the name of Jesus Christ. Amen.

The choir sang: "Glory to God in the Highest."

### ELDER JOHN WELLS

(Of the Presiding Bishopric of the Church.)

I am deeply impressed with the responsibility of addressing this large congregation this morning, and I hope that I shall be able to make myself heard. I have frequently sat in congregations where the voice of the speaker has not reached me, and I know how trying and tedious it is not to hear the person who is speaking.

I see before me Latter-day Saints who have felt in their hearts the power and influence of the gospel and who, in their daily lives, are striving with all their human weaknesses to serve the Lord and to keep his commandments. We are here to be fed with the bread of life—the gospel of Jesus Christ. Many of you have come long distances and some of you may be disappointed at your inability to get into the great Tabernacle to partake of the spirit of that meeting. The Lord has said that where two or three are gathered together in his name, there he will be with them, and that to bless. I have long since learned that numbers do not make a meeting, although there is an inspiration



in numbers. I have been in meeting where a few Latter-day Saints have met and have felt the power of the Lord just as much as in any large meeting. So I feel this morning in looking at your up-turned faces that I am speaking to my brethren and sisters who have felt the power of God.

We come to these great semi-annual conferences in order that we may be edified; that the glorious gospel of Jesus Christ may be taught to us, that it may appeal to our feelings and emotions. We also come that we may be taught doctrine and principle, and, if necessary, to be reproved for our weaknesses, our failings and our imperfections. When we come to a meeting like this, willing to be taught the principles of the gospel, and reproved, if necessary, then we will have the Spirit of the Lord in our midst.

I have been at meetings where men and women have borne their testimonies who could scarcely express themselves, yet I have been thrilled in my very being with their testimonies.

I desire, during the few minutes I may address you, to call attention to the subject that has been very prominently before the Latter-day Saints during the last two or three years, and that is, the spirit of worship upon the Sabbath day. I feel sincerely that in many of our Sabbath gatherings and sacramental meetings we lack the spirit of worship. Some of us go to meeting because it is a habit (and it is an excellent habit too). I would not decry nor speak against any habit that is a good one. Do we enter the sacrament meeting as if it were a commonplace affair? Do we go to be entertained? I sometimes feel that we are drifting into the idea that we must be entertained at our sacrament meetings to induce us to attend. I have heard it expressed more than once: "I don't think I will go to meeting to-night; it will be just an ordinary meeting." In consequence of this feeling being developed among the Latter-day Saints, our bishops are going outside of their wards inviting brethren to go and address their congregations in order to increase the attendance at their sacrament meetings. The Lord has told his people, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."

There is something more important in this sacrament meeting than going to listen to speaking. The Lord has commanded us that as often as we shall meet together and partake of the sacrament in remembrance of his sufferings that we shall worship him in spirit and in truth. We should enter our meetinghouses with a spirit of reverence to God and to his servants, reverence for the house of worship and for the sacrifice made by our Lord and Savior, for he has promised us that if we will partake of the sacrament worthily and renew our covenants before him, he will grant unto us his holy Spirit. We should, therefore, enter the house of worship with the Spirit of the Lord in our hearts. Peace and order should prevail in that building and throughout the whole of the service.

A short time ago I was in a stake of Zion, and after the confer-



ence gatherings I was asked to attend a ward meeting on the Sunday evening. While the sacrament was being administered two boys entered the building and ran up the aisle. They were immediately stopped by older persons. This building was used for a playground, basket ball, dances and every other kind of local entertainment. These boys entered the house in the manner they did, because they could not separate it from a house of worship, it having been used for a basket ball game on the previous evening.

We should set the example and teach our young people that when we enter the house of the Lord, we should do so with the spirit of devotion in our hearts, and partake of the sacrament of the Lord's supper, remembering his death and sufferings. Whatever we do should be done in the spirit of devotion and worship. We should not partake of the sacrament mechanically, we should repeat mentally the sacramental prayer. Our eyes should be closed and our thoughts concentrated on the sacred duty we are performing when we partake of the sacrament of the Lord's supper.

I appeal to you, my brethren and sisters, to go home determined that hereafter when you enter a house of worship you shall do so quietly and orderly, and that gossiping shall be discontinued, that peace and order shall prevail as far as our influence will permit; for if we will enter the house of worship in this manner, the Spirit of the Lord will be with us, our worship will be acceptable unto him, our faith will increase, and, whether those who may address us speak fluently or not, we shall feel the influence of the Spirit of the Lord, if we already have it in our hearts, and doctrine and knowledge will be imparted unto us. It cannot be otherwise where a congregation is seeking, under the influence of the Lord, to be edified and instructed in the gospel of Jesus Christ.

I pray that the blessings of the Lord may be with his people, that Zion may grow and prosper, that the Sabbath day may be observed as the Lord has commanded, and that the spirit of worship and devotion to our Father in heaven may be in our hearts, in the name of Jesus Christ. Amen.

### ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church.)

*My brethren and sisters.* I do not like to speak before a congregation when so many are standing. I feel more at home when we are all comfortable, for it is seldom I am uncomfortable when occupying this position.

I believe that if there is ever a time when one needs the guidance of the Spirit of the Lord more than any other time, it is when trying to address a congregation of Latter-day Saints. I do sincerely pray that I may have the guidance of that Spirit, for I know you have

come with a hope that you will receive the word of the Lord, and I have in my heart only a desire to say to you that which will have his approval and be for our uplifting and good.

I was wondering, when Brother Jenson was speaking, how many of us fully realize the importance of the work he and his associates are doing. And when I think of the difficulty with which they have gathered information to enable them to write a history, compared with the methods of today, I sometimes marvel at the success they are obtaining. Conditions have changed now, and our records are being kept in such a way that it will not be necessary for Brother Jenson, in the future, to go from stake to stake and from ward to ward to gather details necessary to an accurate history of this Church. I wonder how many of us, as Latter-day Saints, realize the importance of this work, and the importance of keeping this record for ourselves, for our families. It is important that this be done.

One thought came to my mind while Bishop Wells was speaking, and I am sure he will not be offended if I interpret what he said from my point of view, for we have worked together now eleven years and have had no difficulty or misunderstanding during that time. Bishop Wells said that he was sorry that it was necessary to hold basket ball games and dances in our meeting houses, and I agree with him fully on that point, but while he regretted that it is necessary to use our meetinghouses for such purposes, I believe he did not intend to leave the impression that we should not have these amusements. He intended to impress upon us the importance of having these amusements when occasion requires, directed by the proper influence; so that, after a dance or after a basket ball game, the young people would enter the house having in their hearts a desire to serve God and a reverence for the building. We may have our dances in our meetinghouses when occasion requires, and I believe dances are good when conducted properly, but bad when left without supervision. I think that is what he said, in different words. Basket ball games are necessary, and I would dislike to deprive the boys of the privilege of playing when the meetinghouse is the only place where they can go to play. I would say, let them go there, but let us have that place so guarded that during the whole play those boys have in their hearts a spirit of reverence and of brotherly love, and not a spirit of contention, which breeds hatred in their hearts. Now, I think we agree to that extent, and I would like to see in all the wards and stakes of Zion, as Brother Wells said, a spirit of reverence and worship, a spirit of brotherly love, in our dances, and in our games, and have it continue with us and go with us on the Sabbath day and other days when we enter the Church for the purpose of worship or otherwise.

Now, my brethren and sisters, there is one subject that has weighed more heavily upon me, I believe, than anything else. I touched upon it briefly in our priesthood meeting, last night; and since that time I have tried to think of some topic I might speak upon, if I should be called upon to address another gathering at this conference. And each time

I have tried to concentrate on some other subject, my mind has reverted to that one thought, the priesthood, and I am satisfied in my heart that many of us do not realize the responsibility that rests upon us as parents and as men holding the holy Priesthood. Do we read the scripture? Do we read it in our homes? Do we read it to our children? I think the answer is, many of us do not. As ward authorities do we provide work for the young men in our wards? Do we as mothers and fathers see to it that our boys and our girls are reared properly, and that we are rendering every assistance possible in helping the ward authorities to so train our children that they will grow up to be of benefit to the Church? I am satisfied, through the observation I have been able to make, that the cause of men and women becoming indifferent to this work, in their later years, is due to the fact that their training in their childhood has not been sufficient to give them a strong foundation upon which the remainder of their lives might be built.

I was thinking this morning of the difference in the condition of today and of a few years ago. I remember the time when it was my duty, with others, to clean and oil the lamps on Saturdays, and put them in place ready for the Sabbath meeting. I remember getting up on Sunday morning, going to the meeting house, helping build the fires, then returning home and changing clothes, and getting ready to go to Sunday school. I believe I enjoyed the Sunday school far more than the boys do today, who go to a building which has been cleaned and heated by a janitor who is paid for the service. As one of the speakers said yesterday, wouldn't it be a good thing for us in this day if the boys could have something to do, some responsibility, something to make them feel that there is a place for them in the Church, and a work for them to do—a condition we are growing from?

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord. And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy. And the inhabitants of Zion shall, also, remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. (Doc. and Cov. 68:25-31.)

Let us look into our own lives, my brethren and sisters, and see if these conditions exist to a certain extent right in our midst, and perhaps in our own homes! If they do, what are we doing to overcome them? What are we doing to build up this Church? What are we doing to



enjoy in our homes and in our meeting houses that spirit of reverence and of worship spoken of by Bishop Wells? Many of us remain at home on the Sabbath day, to do things we choose to do rather than doing the things we know in our hearts the Lord desires us to do. The most important work we can engage in as Latter-day Saints, is the proper training of our children, by precept and example. Let us see to it that they have work to do, and that they are doing that work.

I think that in many of our wards we are permitting the boy scouts to usurp, or assume to do, the duty that should be done by the deacons in the Church. I deplore this fact. Not that I have anything to say against the splendid work of the boy scouts. It is a noble work, and it will make of them better boys, if they follow its teachings. At the same time, I do not care to see them, as scouts, doing the work required of those holding the Priesthood, because the Priesthood is God-given. It is God's power conferred upon them through the Holy Ghost by those having authority from God, and it comes to them as their commission, and nothing else can take its place, or should assume to do its work. And O, I do pray, my brethren and sisters, that we will, with all our might, work to the end that our boys will have work to do in the Priesthood.

I remember when I was ordained a teacher, a little fellow fifteen years of age, I was assigned to labor with an elderly brother, a man of experience, a man of judgment and training, who took me with him and taught me things I should know. I accompanied him into the homes of the Saints. I had very little to do except to learn, and O, that experience has been one of the grandest experiences of my life; and I thank God, and I hope I will continue to thank him as long as I live, for the opportunity that I had of laboring with that good man. He was not afraid or ashamed to take a little boy with him into the homes of the Saints where he was going to perform his duty as a teacher.

Just a short time ago my attention was called to a case where a young man had just been ordained a teacher, and was assigned to go with another man of mature years to visit homes of the Saints. This man refused to have the boy accompany him. He said, "I am not going teaching with kids. If you can't give me someone who is worthy, as a companion, I will not go out teaching." I thought, O, my brother, if only you could have had the experience as a boy that I had, you wouldn't have spoken that way; think of the opportunity you have lost. Where in all the world can we find any one more suited to be a companion than a young man who is clean, energetic, willing to serve God, and to learn, though he be young in years?

Let us not neglect the youth of Zion. Let us not neglect the boy who has been ordained to the office of a deacon. Let us find work for him to do. The duties of the elder, the priest, the teacher and the deacon, I want to impress them upon you. The duty, not the privilege—this may be done or it may not be done. You can do it if you please; you may fail or neglect it if you don't want to do it. Not that, but the duty. O, how many of us have forgotten that word, the duty under



the Priesthood. I am not going to take time to read what these duties are. We all know (at least those who have received the Priesthood know) what our duties are; and if we don't know, then we have been ordained unworthily; for no man should be ordained to the Priesthood until he knows what the duties of the Priesthood are. No man is worthy of the Priesthood unless he knows what its duties are, and unless he is willing to work with all his might under that responsibility. Many of us elders, seventies, priests, are failing to do our duty, because we are neglecting those who are teachers and deacons in this Church.

I stood upon the street the day President Wilson was here, and saw troops of boy scouts come up the street. As they passed their scout masters, in every case their hands came to salute, and what respect! These boys in uniform, the scouts: why do they do this? Who has taught them to look upon their scout master with such deserved respect? And I thought, what a glorious thing it would be for the boy, a deacon, if he could be taught to offer the president of his deacons' quorums and his counselors such respect. What a glorious thing it would be if, when passing along the street, our deacons, teachers and priests would tip their hats as they pass their bishop or his counselors. How many of them have proper respect for their bishop? How many of them look upon their bishop as being a man who should have their respect? I am afraid too few of us have in our hearts this feeling and this spirit; but I do hope and pray that the day will soon come when every young man in this Church, who has been called to the lesser Priesthood, and honored with that sacred and holy calling, will honor that Priesthood, and will honor the men who bear that Priesthood, and who are called to positions of authority in the wards and stakes.

I would like to see the day come, as Brother Wells said, when boys will have in their hearts at all times, a feeling of reverence for the meeting house and grounds. I would like to see boys taught that it is their duty, when upon the street, or whenever they pass their bishop, out of respect for the Priesthood he bears, to raise their hats to him. Wouldn't it make better boys of them, and wouldn't it make a better man of their bishop? I believe it would.

O, let us feel the responsibility of the Priesthood that rests upon us, my brethren. Let us feel the responsibility that rests upon us of building upon the foundation that has been laid; for if we fail in training the youth of Zion, that failure will be charged against us, which I pray God, will not be, and I ask it in the name of Jesus. Amen.

The choir and congregation sang: "We thank thee, O God, for a Prophet."

### ELDER GEORGE W. McCUNE

(President of the Eastern States Mission.)

*My dear brethren and sisters.* I have enjoyed very much being with you this morning, and while I realize it is indeed an honor to be

called to stand before a congregation of the Latter-day Saints to address them, I must confess I cannot fully appreciate that honor. I assure my brethren and sisters who have stood throughout this meeting, they are just as comfortable at the present time as I am. I desire that you will help me by your faith and prayers while I stand before you.

I indorse without reservation all that my brethren have said. They have given us so many good thoughts that we cannot go from here feeling that we have not been fed with the bread of life. I have learned to realize, my brethren and sisters, that when we come together to worship the Lord, the responsibility is not all upon those who preside at the meeting, nor is all the responsibility upon those who address us. There is a responsibility upon each and every one of us. For if we come together with a real desire in our hearts to worship the Lord, our God, he will do his part and he will feed us with the bread of life though it may be through a stammering tongue.

I desire to emphasize one thought that Brother Wells spoke of. He suggested that we put spirit into our worship. Oh, what an important thing this is, my brethren and sisters. I suggest that we put spirit into our lives, into our very existence, that we do not go through life in a listless way, but that we have spirit in all that we do. This is the thing the world is crying for. You go to the manufacturer, the business man; leaders everywhere are calling for spirit. They do not call it spirit; of course, not; they call it in the modern slang "pep." They have called it enthusiasm, and ginger, and push, and now they call it "pep." It is spirit, my brethren and sisters, and it is one of the most important things in life. Someone has said that eighty per cent of success is enthusiasm, and I believe it. And I believe that eighty per cent of our success is spirit, the spirit with which we do things, the spirit with which we endeavor to do the things that Brother Smith has been advising us to do as parents, for parenthood is indeed a responsibility, and if we strive to teach our sons and daughters the principles of the gospel of Christ, with spirit, I believe the Lord will bless us and we will be successful in a great measure.

If when we come together, we will put spirit into all features of our worship, as we did into the song we have just sung, what a wonderful thing it would be! If I had received nothing else than that one hymn we have just sung, with spirit, I would have been fed with the bread of life. Brethren and sisters, take part in all the features of our worship. When we come together, let us strive to cast out from our hearts everything that is contrary to sincere worship of God. Let us seek earnestly to be truly humble, have a desire to have our souls fed. If we do this, I know that the Lord will bless us. When we are in this attitude, there is no room in our hearts for hatred or for jealousy or anything of that kind; there is true love in our hearts. And when we get true love in our hearts we are being fed with the bread of life.

There is so much of the spirit of criticism, destructive criticism, in the world today, that, as Latter-day Saints we cannot afford to give

way to this spirit, not for one minute. When we get this spirit in our hearts—that spirit of hatred and malice, we are crowding out that beautiful spirit of which I have spoken, that spirit of brotherly love, which is the Spirit of God. So, brethren and sisters, when we come together let us put spirit into our worship in every feature of it; when an elder is called upon to pray, let us follow him very closely in every word he repeats, for remember, he is but the mouthpiece for each and every one of us, and if we do not take part in the prayer, we are not doing our duty, and we are not entitled to the blessing of that prayer.

It is a wonderful thing to know how to pray. I do not mean to say I can tell you how it is done but I have lived, lo these forty years and upwards, and am just beginning to learn how to pray. And oh, my brethren and sisters, I exhort you and myself to learn how to pray. As I said, I am just beginning to learn the beauty of prayer, and it is a wonderful blessing to be alone and strive with all your heart to pray. “Prayer is the soul’s sincere desire,” and it is a wonderful thing to express that desire to our Father in heaven and feel to a slight degree that we are approaching our Father in heaven in such a way that he desires to come near unto us. It is a wonderful thing; and we should not think of praying without spirit—in a listless way, but think of it with spirit, and put our hearts and souls into it, and it will bring blessings to us.

And when anyone is addressing us, let us put spirit into the thought with which we follow him, and we will be blessed in doing it. We will not go to sleep, not at all; we will be interested in what they say.

And then, when we have the privilege of joining with our brethren and sisters in congregational singing, put spirit into it. It is a wonderful thing to put spirit into our music; it means so much. A hymn sung without spirit does not mean anything at all. Like everything else, it means nothing unless this spirit is in it, and then it is wonderful. It would thrill our very souls if all this congregation would put spirit to the fullest extent into our hymns; these very walls would vibrate.

And so, in all our worship and in all we do, my brethren and sisters, put spirit into it. As I said in the beginning, that is what the world desires, that is what they are starving for. There is so much indifference in the world and listlessness; and we cannot develop like unto our Father in heaven, while in listlessness. We are created in the image of our Father in heaven; therefore, we have a wonderful thing to do. The Savior said, “Be ye perfect, even as your Father in heaven is perfect.” We are destined to become like unto our heavenly Father; and we cannot do this mighty work in indifference and indolence, we must put spirit into it, into every part of our life’s work.

These words of exhortation, my brethren and sisters, I wish to apply to myself, even more than to any one of you. You will pardon me if I seem to speak hurriedly; this congregation is so much better than I am accustomed to speaking to on the street corners in the big

cities of the East where we talk loud and fast with a desire to stop the passers by. It is the most successful way for me to reach them. If I talk fast for a few minutes, and earnestly, I get a few hearers, and when I get a few, others will come to listen. Then I can slow up and be a little more deliberate. I suppose I will never learn to be deliberate when I stand before the Latter-day Saints, for I do get very much excited.

Now, I desire to say to my brethren and sisters, that your sons and daughters who have been sent into the Eastern States Mission, with very few exceptions, are doing a very splendid work. I love them every one; and I would like to meet their fathers and mothers and their wives and sons and daughters; as many as are here today, I desire to assure you of their well being, and they send to you a message of love and good cheer. Their only anxiety is for their loved ones at home, and if you will send them a cheerful message, I am sure they will continue to develop and progress satisfactorily in the ministry.

You know, my brethren and sisters, we have but few experienced missionaries in the field today. A great majority of our workers are new and young and inexperienced in the ministry. I think we should speak of our weaknesses as well as our strength; therefore I am going to mention one of our weaknesses—and I do it in sweet humility, for I may be as guilty of it as any of you; but I desire to point it out, with the earnest desire in my heart that it may lead to an improvement along this line. It is a reproach to us as a people to find so many of these splendid young men and women coming out into the world as messengers for the Lord Jesus Christ without a knowledge of the gospel. That is a sad reproach upon us. I do not mean to say that I can tell you how it can be remedied, except by carrying out the instructions Brother Smith has read to us; but I believe if we will do this, we will be blessed to a certain degree in getting our young people to learn something about the gospel of Christ. It is indeed a sad spectacle to see a splendid young man or young woman come out into the mission field and after they have been given instructions as to what they are expected to do, to have them come to their conference president or the president of the mission, and, with tears in their eyes, confess that they know very little about the gospel of Christ, and yet they have been sent out as teachers.

Now, my brethren and sisters, let us see if we cannot improve this condition. It is a fact that many in the world know a great deal more about the gospel than do these teachers whom we have sent out. We know that the Lord makes no requirements at the hands of any servant except he provides a way for the accomplishment of that thing, and it is very gratifying to see how the Lord does bless and magnify these young men and women when they apply themselves to learning the gospel and teaching it, and I am glad to report they are developing wonderfully well. Even some of these young men and women who come out and confess that they know nothing about the gospel,



after they have been there two or three months studying the gospel—without a feeling of boasting at all, I would not be afraid to have them meet any of the ministers of religion. Our cause is not suffering; the Lord does bless them; they are in the school of the Lord, not in the school of man, and they are being taught by the Lord in the school of the prophets, as it were, and the Lord is with them and does bless them; the work is progressing as satisfactorily as we could expect.

I am glad to note a wonderful improvement in the sentiment prevailing among mankind compared with twenty years ago when I was upon my former mission. It seems the little leaven is gradually leavening the lump.

The brethren have spoken of amusements in our Church. We believe, of course, in all rightful, legitimate, and helpful amusements. They are necessary for our well-being and good. It was only a few years ago when certain religious denominations looked upon the thought of dancing and such other things with horror. I say the little leaven is beginning to leaven the lump; the staid old Methodists in a national or international assembly of their representatives have decided to introduce dancing among their young people as a means of drawing them into and holding them in the church. I do not mention this to encourage dancing in our midst, in fact I think some of it needs curtailment, but it is all right when conducted under the proper influence and spirit.

My heart is full of good cheer and good wishes for the Latter-day Saints, and I know that the Spirit of the Lord is in our overflow meeting today. We can all find consolation in the fact that when the vessel is filled with milk, the cream comes to the top, and so it is the cream that overflows; and we are in the overflow meeting. The Spirit of the Lord is here, and the brethren who have preceded me have spoken under the inspiration of the Lord, and if we each do our duty, we will be just as well fed with the bread of life as if we were in the Tabernacle with the rest of our brethren and sisters.

Let us seek for the Spirit of the Lord, that the spirit of malice and criticism may not get hold of us, that it may not crowd out the good things from our lives that we are entitled to.

May the Lord bless you, that his peace and blessings may continue to be with and upon these good men who lead us, that we may uphold and sustain them by our faith and prayers and good works. In doing this, we are honoring our Father in heaven and helping each other. May the Lord help us to this end, I earnestly ask, in Jesus' name. Amen.

### ELDER JOSEPH FIELDING SMITH

I know we have all been very much interested in the remarks of the brethren who have spoken.

## AN IMPORTANT COMMANDMENT ON PRAYER.

I desire to begin the remarks that I shall make, where Bishop Smith left off, in his reading of Sec. 68 of the Doctrine and Covenants:

And a commandment I give unto them (that is, unto the parents in Zion), that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

I do not suppose that we have read that verse in this section any too much, and I wonder sometimes if we realize how important this command really is. No man can retain the Spirit of the Lord, unless he prays. No man can have the inspiration of the Holy Spirit, unless in his heart is found this spirit of prayer. We are commanded in the scriptures to seek the Lord, to praise his holy name, to labor diligently, that his spirit may abide with us. The disciples came to the Master, and said unto him, "Lord, teach us to pray." And he did so, and there are some good people in the world, who, because the Lord gave that prayer, feel that on all occasions and at all times when they pray, they should use that prayer and nothing else: But that prayer was given only to teach, and not with the idea that no other words should be used, no other thoughts should be expressed, but to impress upon the disciples that they should make their prayers concise and to the point, and ask for those things which they most desired in righteousness, at all times thanking the Lord for his mercies and goodness unto them.

Now I want to dwell upon this passage for a moment or two. It states here that "he that observes not his prayers before the Lord in the season thereof" is to be had in remembrance. What is the season of prayer?

## ALL SEASONS ARE FOR PRAYER.

Some of us may have the idea that the season of prayer is when we arise in the morning, and when we are about to retire at night when our work is done, and that there is no other season for prayer. But I say unto you, and I have good backing for it, that the season for prayer is always. Let me read it to you. You know I like to prove what I say; I like to bring witnesses to bear on that which I express, and I do not ask the people to accept that which I say unless it is in harmony, absolutely, with what the Lord has said either directly or through his prophets. We read in the Book of Mormon the word of Alma to the poor Zoramites who had departed from the truth, and having been cast out of their synagogues, because they were poor, and feeling that they could only pray one at a time as they ascended in the rameumptom, as it is called, they knew not what to do. Alma taught them as follows:

Yea, cry unto him for mercy, for he is mighty to save; yea, humble yourselves and continue in prayer unto him; cry unto him when ye are in

your fields, yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase. But this is not all; ye must pour out your souls in your closets and your secret places and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. And now, behold, my beloved brethren, I say unto you, do not suppose this is all, for after ye have done all these things, if ye turn away the needy and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need; I say unto you, if ye do not anything of these things, behold, your prayer is vain and availeth you nothing, and ye are as hypocrites who deny the faith.

I think that is very excellent doctrine, and I read it to impress upon your minds the season of prayer. The season of prayer is in the morning before the family separates. A good time for prayer is when you assemble at the table before you partake of the morning meal, and let the members of the family take turn in the praying. That is the season of prayer. The season of prayer for the merchant is in the morning when he goes to his place of business and before he begins his day's work, over his merchandise. The time of prayer for the shepherd, is when he is out with his flocks watching over them. The time for the farmer to pray is when he goes with his plow into the field, when he goes to sow his grain, and when he goes to gather his harvest. And if a man will pray as he is commanded to do in this passage of scripture which I have read, then he more than likely will be found in all things righteously keeping the commandments of the Lord. He will not be found scheming to take advantage of his neighbor in some trade or bargain, but in all things dealing justly, because he has prayed in the morning and has in his heart the spirit of prayer throughout the day, that the Lord will bless him in the increase of his goods, of his fields, of his flocks, or whatever it may be he is engaged in. So that is the season of prayer.

WHO DOES NOT PRAY IS TO BE HELD IN REMEMBRANCE BEFORE THE JUDGE

But there is something more in this. It says, that the person in Zion or any of her stakes, for that is the way it reads further up in this revelation, who does not pray before the Lord in the season thereof, is to be held in remembrance before the judge of the people.

THE TEACHERS TO SEE THAT THE PEOPLE PRAY.

Now who is the judge of the people? It is your bishop. It is the duty of the teachers who come into your home to teach you and see that you pray. If you are not a praying man or a praying woman, then they have the right according to the law to take that message to the bishop of the ward, and tell him that you are not praying in your

homes, and he can hold you in remembrance, and if you refuse to pray when you are taught; if you will not hearken to the counsels of the teachers or of the common judge, then he has the right according to the law to take action against you for your fellowship in the Church, if he deems it wise. That is within his rights. The Lord has said it, and he said it because he wanted to impress upon our minds the importance of prayer.

It would be a wonderful thing, of course, if all our brethren holding the lesser Priesthood would magnify their callings, and if the bishops in the wards would see that they do, and give them some labor to perform. That ought to be done.

What is the duty of the teacher? As we read here in section 20 of the Doctrine and Covenants, which was given the day the Church was organized, it is the duty of the teacher to visit the homes of the people, to teach them, to see that there is no iniquity in the Church; that there is no fault-finding one with another, no backbiting, no false speaking one against another, and, more than that, to see that the members of the Church perform their duty. That great responsibility rests upon the teacher. He is to see that the members pray, that they fast upon the fast day, that they are paying their tithing in the season thereof, that they are attending their fast meeting in the ward, week by week, and all these things are required of the teacher as he visits in the homes of the people. And if the teacher does not see to these things, then the sin lieth at his door.

#### DUTIES OF THE PRIESTS.

What are the duties of the priest? The duty of the priest is to preach, teach, expound, exhort, baptize, and administer the sacrament. He is to visit the house of each member and exhort all to pray, vocally and in secret, and attend to all family duties. That is the duty of the priest.

Now the good bishops in the wards should see that their priests go into the homes of the people, and do this very thing, teaching the members in the spirit of prayer. When they find an individual member of the Church who fails in any one of these particulars, it is the right of these teachers or priests to make the report to the bishop, the common judge. However, they are to labor diligently, and with long suffering, in faith and humility, with these members who do not see the necessity of keeping the commandments of the Lord, and after they have done all in their power, and can do nothing further to bring the non-praying members to repentance, the common judge may cite them before him, and he has the right to take action against them for their fellowship. Of course, our duty is to save souls. We must not be hasty in casting any out. So, I say, after the teachers or the priests have done all that can be done, then the drastic measures may be meted out.



## ALL AMUSEMENTS SHOULD BE OPENED BY PRAYER.

Another scripture, I will read from II Nephi 32, wherein it says: 1

And now, my beloved brethren, I perceive that ye ponder still in your hearts, and it grieveth me that I must speak concerning this thing. For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray; for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray. But behold, I say unto you, that ye must pray always, and not faint; that ye must not perform any thing unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate the performance unto thee, that thy performance may be for the welfare of thy soul.

Have we any right as Latter-day Saints who profess to keep the commandments of the Lord, to open our dances without prayer, or other amusements, and to close them in improper hours and without prayer? Have we that right, professing to be Latter-day Saints, keeping the commandments of the Lord? I say unto you, No. It makes no difference whether it is pleasure, whether it is our daily labor, whether it is the service of the Lord in teaching the gospel and trying to save mankind. Whatever it may be, that thing should be consecrated by prayer, and every performance, for the welfare of our souls.

## CONSEQUENCES OF FAILURE TO PRAY.

Now what were the consequences of not praying, as they are recorded in this book regarding the Nephite people? Let me tell you. In the very same chapter, and in the verse preceding where I read, Nephi says this:

Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. When he shall manifest himself unto you in the flesh, the things which he shall say unto you ye shall observe to do. And now I, Nephi, cannot say more.

Why not? Because the people had refused to pray. Because they had hardened their hearts, even in his day. Therefore the Lord closed his mouth, and said, there shall be no more doctrine till Christ comes, so far as you are concerned, and I cannot say more, because the Lord won't permit it.

"The spirit stoppeth mine utterance, and I am left to mourn because of the unbelief and the ignorance and the stiffneckedness of men, for they will not search knowledge nor understand great knowledge when it is given unto them in plainness, even as plain as word can be." Now that applies in our day. We have members of the Church to whom this ought to be read. They are not here: they do not come to conference. But men who have hardened their hearts, men who will not pray, men who will not search knowledge, who are not acquainted

with the revelations of God as they have been made known unto us in these books and given unto us in this dispensation, notwithstanding the fact that the knowledge which has been given unto us is plain and easily to be understood. They shut their hearts against it, and refuse to search and to find that which the Lord has declared, which is for their eternal salvation and the salvation of all the world. Naturally such people are in darkness. We cannot afford to do that.

THE DOCTRINE AND COVENANTS IS FOR ALL THE WORLD.

The Lord has given so many revelations, in our own day. We have this Doctrine and Covenants full of them, all pertaining unto the Latter-day Saints and to the world. For this is not our book alone. This Doctrine and Covenants is my book and your book; but more than that, it belongs to all the world, to the Catholics, to the Presbyterians, to the Methodists, to the infidel, to the non-believer. It is his book if he will accept it, if he will receive it. The Lord has given it unto the world for their salvation. If you do not believe it, you read the first section in this book, the preface, and you will find that the Lord has sent this book and the things which it contains unto the people afar off, on the islands of the sea, in foreign lands, and his voice is unto all people, that all may hear. And so I say it belongs to all the world, not only to the Latter-day Saints, and they will be judged by it, and you will be judged by it. We will all be judged by it, by the things which this book contains and by the things which the other books contain which are holy scripture, which the Lord has given unto us; and if we fail to comprehend these things, if we will not search, if we will not study, if we will not take hold on the things which the Lord has revealed unto us, then his condemnation shall rest upon us, and we shall be removed from his presence and from his kingdom. And I say that in all soberness, because it is true.

Now there is no time to say more. I have said all, perhaps, I should; but still there is a great deal more that could be said.

Now, brethren and sisters, let us go home feeling a determination in our hearts to serve the Lord. Remember that we are living in a critical period of the world's history. Great events are before us. The Lord in his mercy, and with justice and judgment, is going to cut short his work in righteousness. The decrees have gone forth, and it behooves us as members of the Church to be united and to serve him and keep all his commandments. This I pray we will do, in the name of Jesus Christ, our Lord. Amen.

The choir sang the anthem: "Send out the Light."  
Benediction was pronounced by Elder Joseph A. West.

## SECOND OVERFLOW MEETING.

The second overflow meeting was held at the Assembly Hall Sunday, at 2 p. m. October 5, 1919. Elder George F. Richards, of the Council of the Twelve Apostles, presided. Music was furnished by the Richards ward choir of the Granite Stake of Zion.

The choir sang: "As the Dew from Heaven Distilling," with solo by Ruby Child.

As the dew, from heaven distilling,  
Gently on the grass descends,  
And revives it, thus fulfilling  
What Thy providence intends,

Let Thy doctrine, Lord, so gracious,  
Thus descending from above,  
Blest by Thee, prove efficacious  
To fulfil Thy work of love.

Lord, behold this congregation;  
Precious promises fulfil;  
From Thy holy habitation,  
Let the dews of life distil.

Let our cry come up before Thee;  
Thy sweet Spirit shed around:  
So the people shall adore Thee,  
And confess the joyful sound.

Prayer was offered by Elder Levi M. Savage, of Woodruff, Ariz.  
The choir sang: "Grant us Peace, O Lord."

The General Authorities of the Church were presented by Elder George F. Richards, as in the Tabernacle, and unanimously sustained.

## ELDER RICHARD W. YOUNG

(President of the Ensign Stake of Zion)

*My brethren and sisters.* I remember once to have heard an anecdote concerning what we usually term a sectarian minister, who stated that he was very sorry to disappoint the congregation, for he had not had time to prepare a sermon, and therefore would have to rely upon the Spirit of the Lord, an anecdote that illustrates, in part at least, the distinction between the churches of the day and the Church of Jesus Christ of Latter-day Saints. In practically all Christian churches it is the practice that sermons should be prepared beforehand, whereas in our Church we are told that aside from general preparation we should give no thought, generally speaking, as to what we should say, and should rely upon the spirit of the occasion, the Spirit of the Lord. I very humbly desire that to my own meagre abilities

there may be added the influence and the inspiration of that Spirit during the time allotted to me.

The Saints, as we all believe, know the voice of the shepherd. You cannot fool the Latter-day Saints by talking glittering generalities. A man may speak with the oratorical gifts of a Webster, and if he have not the Spirit of the Lord, the Saints know it, they feel it, and are not fed or satisfied.

I am very happy to be here this afternoon, not to occupy this position (because I approach the performance of the responsibilities thereof with a sense of trepidation amounting almost to fear), but I am happy that I am counted among the membership of the Church and worthy of occupying some sort of a position in that Church.

I was just looking over that wonderful poem, the Seer, written by President John Taylor, that remarkable, splendid father of President Frank Y. Taylor who is here today. I find written there, concerning the Prophet Joseph, that

He shared their joys, their sorrows too,  
He loved the Saints, he loved Nauvoo.

I have been away from this people long enough to develop a strong love for the Saints of God; the good people who make up the congregations of the Church are the dearest people in all the world to you and to me. There is no experience that touches my heart more deeply than the sight of the face of a good old brother or sister whom I have known, and known to be faithful, for many years. I share their joys and their sorrows, too. I deeply love the Saints and their association, and am proud of being a member of the Church of Jesus Christ of Latter-day Saints.

I was thinking during the noon hour how much reason we all have to be proud of the record of the Church. When you stop to think about it, you must conclude that this Church has been right throughout its whole history upon all of the important moral questions that have affected our welfare. In the nature of things there is not within the United States a people more patriotic than the Latter-day Saints. I know of no other sect that assumes the position that the constitution of the United States was written as it were by the very finger of God. Surely that belief is an inspiration to the highest patriotism. You remember reading in the history of the Church that this people were accused in Missouri of being opposed to slavery. In that slave-holding state such an attitude became one of the reasons of our persecution and drivings. You remember that the first message that flashed across the completed telegraph line from here to the Atlantic coast was a message of congratulation from Brigham Young to Abraham Lincoln, that the Union was preserved or was in the way of preservation.

President Grant spoke this morning of the attitude of the Navajo Indians toward the "Mormons." They had confidence in the "Mormon" people because the "Mormon" people never had abused their



confidence. Books have been written, one book that I remember in particular, called *A Century of Dishonor*, an indictment covering hundreds of pages against the American people for treatment of the American Indians. But no indictment has ever been framed, or could be formulated against the "Mormon" people for their attitude or treatment of the aborigines of this continent. We have always treated them fairly and squarely, as of course they should have been treated.

We have stood square upon women's suffrage. We were among the very first—the second as I now recall it—of the states to give what should have been given years before, the right of equal suffrage to the women, now recognized not only in this country but throughout the world as a long delayed measure of justice.

We have stood fairly and squarely upon the prohibition question throughout the Church.

We occupy an enviable position so far as the great subject of education is concerned. The Latter-day Saints are not afraid of education; they do not fear that by the education of their children, at least by true education, they are going to educate them out of "Mormonism." The Church has always stood, from the days of Kirtland to the present time, for universities, for colleges, for development, for a high state of education; and our record, I say, in that respect is a very enviable one.

We stand in what I think is a very commendable attitude with reference to labor, to laboring men, to what might be called the meek and the humble and the poor of the world. This Church has never been, and is not, any respecter of persons. Our congregations are made up in this city and everywhere of not merely those who are rich in the goods of this world, but those who are in moderate circumstances and those who are poor, all worshipping God at the same shrine—a brotherhood of men and women worshipping under the auspices of a Church that welcomes all men and treats all equally and fairly. The Church has not only a splendid record in that regard, but we have done much, very much, indeed, to help, to assist the poor and those who are not as fortunate as some of their brethren and sisters. And we look forward—and it is written down in our books here—to the time when there shall be community of interest among all the people of the Church.

Indeed there are no more advanced conceptions of social justice anywhere extant in the world. And so I say and repeat that we have reason to be proud of the record of the Church to which we belong.

And now, if I may be pardoned for saying something upon a subject which has received a great deal of attention at this conference, I think we may congratulate ourselves (and I speak with due deference for the opinions of others), that we stand true; if I understand the sentiments of the brethren who preside over this Church and of the whole people of the Church, we stand true upon that great moral question designated as the League of Nations. Possibly enough has been said upon that subject. I have thought, however, that perhaps by

reason of the peculiar experiences that have been mine during the last two or three years, it might not be held to be improper for me to add a little to what has been said upon that subject. I desire first to say that nothing within recent years has astonished me quite so much as that opinions on this subject have been divided along lines of political cleavage. What is there in the controversy respecting the league of nations that calls for political division? It is beyond my comprehension. Down through the decades of our history the Democratic party has stood for a strict construction of the constitution; it has stood, generally speaking, for states rights; and, in a way, for a large measure of free trade. While on the other hand the Republican party has stood for writing the word "Nation" as it is sometimes expressed with a big N. It has stood for broad construction of the constitution and the protection of American industries. These have been the lines of demarkation between the parties. But what is there in this league of nations that appeals to the historical differences that have separated these two great parties? Nothing, so far as I have been able to discover.

My justification for speaking a few words upon this subject this afternoon comes not only from the fact that it is the the key note of this conference, I may say, sounded by those who are my superiors in ecclesiastical authority, but from the fact also that my own conceptions and attitude in respect of that subject were taken long before I dreamed that this would or could be a matter of political controversy between the great parties. Now we find ourselves confronted with the fact that in the United States Senate there are a few Democrats who are against the league, while the great bulk of them are for it. On the other hand, there are a few Republican Senators who stand for the league, with the great bulk of them against. I must confess that this condition leads me to the conclusion, which seems to me to be inevitable, that so far as the senate of the United States is concerned, the question in some way has become political, which it should not be, and which it is not in very truth and reason. I think we ought to approach our conclusions on this subject free from political affiliations, free from any political prejudices.

It seems to me, as was stated this morning in the Tabernacle, that it would be a matter of chagrin to the Latter-day Saints to stand opposed to that which, as I conceive it, will bring about or contribute very largely to the bringing about of a reign of peace on the earth. We are the followers of him whose mission was announced as Peace on earth and good will to men. That is the spirit of Christianity.

I take it that there can be no question of the rejection of the treaty of peace of which the proposed constitution of the League of Nations forms a part. That certainly is not going to be done. The senate of the United States will not reject this peace pact outright. The consequences of such action are terrible to contemplate. Think what has been provided, within this treaty of peace. Think of the nations that have been erected along racial lines. Think of the right

that has been extended to the nations of the world to determine, themselves, their own forms of government. There is Poland, what would become of Poland if this treaty were not approved? There is Jugo-Slavia—what would become of the Jugo-Slavs? What would become of Palestine, and what would become of the Armenians? What would become of Alsace-Lorraine, and what of that part of Denmark which Germany stole some forty or fifty years ago?

If this peace pact is not approved, then it must go back to Germany. Can it be believed that Germany will approve now what she felt constrained to approve at the end of the war? Germany would demand more than she demanded at the first. The world will surely be in an indescribable condition of disorder. The German people and some who sympathize with them believe that the terms of peace were unduly harsh and hard. I do not believe it, and you do not believe it. Germany has not property enough, has not resources enough, nor the possibility of earning money enough, to compensate, nor indeed is there any possibility after suffering enough in any respect, to equal the wrongs that she has done in this great war. The terms that have been imposed upon her as a matter of fact are the very minimum of what could in justice have been imposed upon her. But if this thing is not to be approved, what will become of a world which has been framed anew under the American idea of the right of people to determine their own form of government? It is inconceivable that the treaty of peace should be rejected. Will it be amended so that it will have to go back for reconsideration? To amend it would bring about the same result as to reject it—the document would have to be considered again—and can there be any doubt as to what would be the result of that? I can not believe that the Senate of the United States will make a single amendment. I certainly believe that the Senate of the United States should not approve an amendment to the treaty. Will they make any interpretations or reservations equivalent to an amendment? If they do, then the treaty must go back to the Peace Congress for reconsideration, for of course such interpretation, or reservation will have the effect of amendment and to that extent therefore will be a rejection of the treaty. It seems clear and incontestable that the great bulk of the people of the United States demand that the treaty shall be approved in the form and substance in which it is written, rather than to undo that which has been done and revert to the sorry conditions that existed before that treaty was made.

What were those conditions? Why, there was no authority to curb the ambitions of any nation that had the desire to build up a great army, and construct great plants wherein guns and armor be made, nor to prevent a robber nation, when the time came, when the hour struck, attacking a weak neighbor, and stealing by main force a portion of its territory, as has been done many a time and oft by the great nation whose ambitions we have been fighting. Do we want that done? Do we not rather want a restraint placed upon all the nations of the earth? Look what is now happening. We are told

in the press dispatches this morning that war between Italy and the Jugo-Slavic nation is probable. That would not be possible, nor probable, if this league of peace were now in force—there would be the combined influence of the world to prevent that sort of thing. It is said that there are some 15 or 20 other wars now waging, waging because the league is not in force.

Gentlemen talk about our yielding up some of the sovereignty of the United States. I do not think that the objection is sound or well taken. But if so, then let us yield up so much of our sovereignty as may be necessary to the realization of a world peace. I yield up some of my sovereignty to the city government, to the police, under ordinances and laws that prevent me from treading on the toes of my neighbor, from taking his property, or intruding in his home. To that extent I yield up my sovereignty. The law says that I may not infringe upon the rights of my neighbor. There is a league, there is a treaty between you and me, and between all the citizens of every law abiding country, under which each of us gives up some of his God-given sovereignty in order to preserve the weak from being overpowered by the strong. It is so in the government of the United States—the states are protected against foreign invasions. Nobody can violate the sovereignty of this state or any state in the union but what the United States will come to its aid, so, in our municipal and state relations we are shielded by a sort of Article ten from outside interference. Why should not that principle be extended to the nations, so that when some big nation sees fit to rob one of the little nations of its territory or its liberties, there should be a world policeman who shall say, Thus far shalt thou go and no further? Shall we return to that unhappy, irrational, and unChristian condition where there was no restraint upon any nation, where force prevailed and might made right?

Gentlemen say that the Shantung business is wrong. Suppose it is. Germany created it, France and England found it necessary to recognize it, and we and the world have inherited it. I believe the wrong has been largely righted, because the subject has been brought within the consideration and determination of the Council of the League of Nations.

Did you ever stop to think what was done when the constitution of the United States was formed? Why, slavery, which was bitterly opposed by the people of the Northern states when the constitution was formed, was perpetuated in the government of the United States, and for 20 years the people were permitted to bring slaves from Africa into this country. It was a compromise, it was a moral compromise. The North gave up what they believed to be a very great moral principle in order to secure the constitution of the United States and its blessings. The Constitution was a league of free and independent colonies and is filled with compromise from one end to another, including the right for the smallest of states to have an equal vote with the largest in the United States Senate.

People say that we ought to be true to Washington in his declara-



tion that we should not make any entangling alliances. There are a great many things that Washington and the patriot forefathers did not foresee, or provide against, wise as they undoubtedly were. There have been eighteen amendments to the constitution of the United States since it was first adopted. These provide for religious freedom, trial by jury, etc., etc., and now providing for women's suffrage. Somebody stated humorously in the state senate the other day that it was Washington's idea and the idea of the fathers that only men should vote, and asked, why then extend the vote to women, or why extend it to negroes? Washington's idea was that senators should be elected by the legislatures, then why now permit the people to elect senators by direct vote? There was no thought of prohibition in Washington's day, yet it is now written down in the constitution of the United States. The fact is that as time goes on new necessities arise, which should and must be met by the law and by the constitution.

I believe there are a good many men who think that we would be giving up something of our Americanism if we approved of this league, who are perfectly honest and sincere in their opposition. But at the same time I must confess that I believe that the great bulk of those who oppose it are doing so for political reasons and considerations.

I am not authorized to speak on the subject for the men who served in the United States army. I do not know what their sentiments may be, on the whole. I know only this that so far as I have talked with men who wore the uniform in the late great war, they stand solidly for the league of nations. I do not of course pretend to have talked with all or very many of them. I made a little speech of welcome to the returning soldiers down here in one of the southern towns a few weeks ago, and when I got through a returned soldier got up to respond. I did not know what he was going to say, but he made a very impassioned appeal for the League, and considerably amused the audience by stating: "If you people do not approve this League, and we have another big war, why you fellows be consistent and go to the war and let us stay at home."

These are, very hurriedly and incompletely, some of my sentiments, and I give them to you for what they are worth. It seems to me that this is the greatest crisis of decades. It seems to me that here is the opportunity, the first great chance, for the Christian people of the world to write Christianity into the Supreme government of all the nations, and that to reject this opportunity and go back to the old order of things, where lawless force and unrestrained aggression held sway, to go back to that condition of things, would be a crime. May the Lord have mercy on the souls of those who oppose it, not honestly but through political considerations.

I cannot see why we should not try this thing out. If the event should demonstrate that the league needs amendment, like the constitution of the United States, let us amend it. If it needs amendment twice, let us twice amend it. If it needs amendment eighteen times,

as did the constitution of the United States in order to make a more perfect and desirable government, let us amend it eighteen times, but don't reject it now. In conclusion, if you will permit something which sounds like profanity, but which is uttered reverently and with a profound sense of what I conceive to be our duty, for God's sake let us stand behind this league of nations. Amen.

### ELDER FRANK Y. TAYLOR

(President of the Granite Stake of Zion)

*My brethren and sisters*, I pray that the Spirit of the Lord may direct my remarks to you this afternoon. I am in hearty accord with what has been presented to us in our conference, during the last three days. My heart has been filled with gratitude in witnessing the Spirit of the Lord that accompanied the speakers, and to feel the good spirit abiding in the congregations of the people.

When Brother Young spoke this afternoon of what wonderful accomplishments had been made by us as a people, how we had been in the fore-front in establishing the affirmative organizations before us in the past years, and of the wonderful opportunities that are before us as a people, I could not help but wonder if in the future we are going to be equal to every occasion that shall present itself to us; and if we are really prepared to assume the responsibility that is upon the Church of Jesus Christ of Latter-day Saints, to see to it that the message of Christ, the peace of salvation, shall be carried to the children of the earth; and whether we are prepared to stand as an ensign to the nations of the earth and the peoples thereof, and show, by the fruits of our labors and the truth that is in us, that we are indeed the children of the Lord our God, worthy of being his servants in proclaiming the word of the Lord to the children of men, and offering unto mankind that peace which comes from God, the eternal Father, and which means exaltation to his children in the earth! Thinking of this in my own personal life, I wonder if I have measured up to the standard our heavenly Father expects of me, considering the opportunities that the gospel of Christ has presented to me! I am concerned when I speak about it, wondering if I have lived the proper kind of a life. If I were to go out into the world to proclaim this work of God, and show before the children of men that I am a fruit of the gospel of Jesus Christ, I wonder whether they could see in me a light and an ensign; and that I could say, I have the truth, follow me. I hesitate, and I am in doubt concerning my own personal life, that I would be equal and measure up to that occasion. And yet, as a people we have accepted this mission and this calling in the earth, to see that the people of the earth are evangelized and warned to accept the gospel of the Lord Jesus Christ.

What are we doing to bring about that splendid result? We have

been praying and looking forward for years and years, to the time when the doors of the world should be opened to our missionaries. We have only had a scant opportunity to preach the gospel of Jesus Christ to the nations of the earth. They would not receive our elders, in many parts of the earth. They have shut their doors against us. But now, it appears, with the freedom that is being extended to the people, brought about by this terrible war, an opportunity is being presented to us to proclaim the gospel to the nations of the earth. I believe our boys and girls will be called out by the thousands in the near future, to stand before the world as an ensign to its peoples. Now, the thought that stirs me is, am I ready for that mission? Are we ready for that call? Are you prepared? Are you in a condition to go out before the children of men, and hold up your head and hands unafraid, unashamed, to declare: "I belong to the body of people known as the Church of Jesus Christ of Latter-day Saints; I have kept the commandments of the Lord my God, and I am here to aid in bringing about the gospel mission of peace!" Are you prepared in your own life? Are you preparing your boys and your girls honestly to proclaim that indeed we are an ensign before all the children of men, and are keeping the commandments of the Lord our God? It seems to me that some of us are more anxious about the loaves and fishes—to get rich. We are more anxious to be seen of men in high places, rather than using our ability and strength and power to further the work of the Lord that it may spread in the nations of the earth, that other peoples in the world may have the chance to breathe this freedom, to see this light, to comprehend this understanding, which we enjoy through the fruits of the gospel of the Lord Jesus Christ.

When I think of these things, I feel in my own soul that I am going to try to do better, to repent of the wrong I have done, so order my life that I shall keep the commandments of the Lord my God, so that whenever, or wherever I go the peoples of the world may see in me some good, and behold, in the great message which I proclaim, the gospel of the Lord Jesus Christ, that it bears good fruit.

We owe much, my brethren and sisters, to the mission we have espoused. It behooves us to do right, to seek first the kingdom of God, and to do these things of which I have spoken. We should set our houses in order, put our affairs in shape so that at home, or wherever the Lord shall see fit to call us to go, we may be ready and able to proclaim in doctrine, precept and example this gospel of the Lord Jesus Christ.

I believe our boys and girls are going to have a wonderful opportunity in the world. A great responsibility is going to devolve upon them, such as has never devolved upon any of us before; hence, all of us ought to set our lives in order, and see to it that we ourselves are keeping the commandments of God; that we are clean and sweet and pure; that we are living such lives that our boys may see within us the principles of righteousness and truth, and that they may have an example to follow that shall be worthy, if they follow in our footsteps.

You will pardon my being personal; but when I look back on my father's life, in relation to these matters, it is a wonderful inspiration to me, as the lives of your fathers and mothers undoubtedly have been to you. But when I think of the careful training that I had, of the wonderful example that was set before me, in my youth, I feel that it would be inexcusable for me to do that which was not right in my life, because I feel that I had a perfect example to follow. As a boy, however, I have been tempted like other boys; but my father's life was so free and pure and clean that whenever temptation was presented to me, it seemed like my father rose up before me in majesty, like a monument, and I could not do the wrong which I was tempted to do. I felt that I would bring displeasure upon him, and I know there was nothing in his life that would warrant me in taking a course that would not be acceptable before our Father in heaven. I felt, as I thought of his life, O, I would like to live that kind of a life myself, so that I would be a light in the darkness to my boys and girls; that I might take a course that my boys might have a straight and perfect path to follow, and never go in devious and crooked ways, and so grow up as clean, sweet Latter-day Saints.

I tell you it is a noble calling to be known as a true, clean, sweet Latter-day Saint. It will mean salvation and exaltation to any soul who will live that kind of a life, and endure. As a father I feel, and you as fathers feel, how important it is that we set before our boys and girls a perfect example, that they may lead such lives as will guide them to life and salvation, and never be ashamed, at any time, of what they are doing. Every father owes it to the manhood within his boy, that he shall so live that when that boy sees his example, and walks in his footsteps, the boy can hold up his head and hands and say, Thank God, that is my father! Any man who lives short of that is not living up to the expectancy of the gospel of the Lord Jesus Christ, and to the furtherance of the strength and manhood of the boys and girls we are rearing.

I think, too, that as a priesthood, and as men, we owe more of our spirit and strength and ability and power to our boys and girls than we are giving to them. It does not make much difference to you and to me whether we have much in our barns, or have flocks, or herds, or of the world's material things around us, or what the honors of the world may be to us, whether we live in a big house or a little one. It does not mean much to us; but it does matter much what our boys and girls are doing, and whether they are taking the course that will bring joy and happiness to us all the days of our lives.

What a wonderful happiness comes to a father who sees his boy grow up from infancy to manhood, clean and sweet and pure, with virtue written upon his forehead, and manly acts engraved upon everything that he does upon the earth. Isn't that worth the best efforts we can put forth in this world?

The Lord expects that we shall bring our boys up in the fear, the favor, and the faith of the gospel of the Lord Jesus Christ. I



sometimes think that we are more concerned about our flocks and our herds and our riches, and to be seen and honored of men, than we are of the welfare of our children, and that we may have around us boys and girls who are keeping the commandments of the Lord our God.

Sitting in a business house one day, a man passed the store. I was talking with the proprietor of the business, and the man passed the window; and this passing man was rather "down at the heel," as we say. His trousers were frayed, his hat was a little torn, and his head was bowed down. He looked rather discouraged. As he passed, the business man pointed to him and said, "Brother Taylor, there goes a failure in life."

The remark hurt me a little, and I said, "I don't know; it depends upon what you call a failure. I think I know the man, perhaps, better than you do. It is true he has not worldly goods about him, and he has, perhaps, lost about all he had of earthly things, as far as wealth goes; but he has done a wonderful thing in our community. I know him well. He has been out in the waste places, and subdued them, made them blossom as the rose. He has become a pioneer in this way, and has done all this where he has gone. As soon as a place became so that the people could prosper there, he moved on and tried again; until he has made many places blossom as the rose. In this community, too, I know he has been a thinker, he has been a reader, he has been a progressive fellow; and wherever he has lived he has encouraged boys and girls to go to schools and to universities. He has awakened ambition within the hearts of boys and girls. He is a good Latter-day Saint, too, and he has taught men the word of the Lord our God. Not only that, but better than all that, he has gathered around him his boys and girls; he knows the heart of every one of them, and they know him. They are companions to him, and he is a companion to them. They love him, they honor him, respect him, and he has a splendid, large family. It is true he has not given them much wealth, but every boy and girl that he has is a Latter-day Saint,—a credit to the Church of Jesus Christ of Latter-day Saints. They are clean and sweet boys and girls! He loves his fellow men; and, you will pardon me, I know you are my friend, but if I were 'right up against it,' as we say, not knowing where to go for something to eat, and needed a little help, and I just had two friends to go to, that man that you call a failure in life, as between you and him, I would go to that man!"

Said he, "Why, he couldn't help you; he has nothing to help you with."

"But," said I, "he would divide with me that which he had. I feel that he has been a success and not a failure, he has gained eternal riches, he has stored where moth and rust do not corrupt, nor thieves break through and steal."

I feel, my brethren and sisters, we owe to the Church of Jesus Christ of Latter-day Saints that we do the right, that we live lives that will reflect credit upon it, and that we teach our boys and girls the gospel of the Lord Jesus Christ, and that we teach them to be clean and

sweet and pure, in the sight of all men, because unless they are clean, all these other things will not amount to much in their lives.

I love the gospel of the Lord Jesus Christ. I love the Latter-day Saints. I love our boys and our girls; and O, how I would like to see them measure up in purity, faith, and righteousness, and I am sure they will, because the Lord will so order it that they will meet any requirement, and as they grow older and bigger and stronger they will stand up just like our leaders have done, and become an ensign for the salvation of the children of men,—which I pray may be their lot, in the name of Jesus Christ. Amen.

The choir sang: "Tell Ye the Daughters of Zion," William R. Worley, soloist.

### ELDER ALONZO A. HINCKLEY

(President of the Deseret Stake of Zion)

*My brethren and sisters.* I sincerely pray that the Lord will calm my spirit, and give me his Holy Spirit, so that I shall not say anything that will detract in any way from the splendid influence and spirit of this conference gathering. I am able to say that I am in perfect accord with the spirit and teachings of this conference. I am very grateful to the Lord that I have been permitted to meet with you and have again a birth of the spirit, and be renewed in my desires and determination to serve the Lord and keep his commandments, and enjoy his blessings. I feel full of thanksgiving and appreciation unto the Lord upon this occasion.

It has been my blessed privilege to come with eight members of my family to enjoy this splendid occasion. Four years ago, this October, the mother and father and the children that are here upon this occasion were here to bid farewell to the oldest son of the family and wish him God speed upon his journey to New Zealand. We are here today to bid him welcome home from that field of labor. I hope you will pardon me for indulging in this kind of personal or family talk, but I stand before you as a father in Israel, one whose heart is full of thanksgiving, and I take it that it is fitting and proper that I should offer thanksgiving, even at this time, unto the Lord. The other night when that missionary boy crawled in bed with his father, the first time for four years and more, he said:

"Father, it has been a long time, hasn't it?"

"Yes," said I, "It has been a long time, son; but, oh, how rapidly that time has gone and how grateful to the Lord, I have been every day, that he has permitted you to be out in his service. When I awoke in the morning I discovered that boy's head on my arm while he still slept, and thought if he could but know what a warm pulsation of this father's heart that is his, and how I lie here offering thanks-

giving unto God for him, O how anxious he would be that he should never falter, never fall back, never lose that spirit and that sweetness which characterize him now. I have witnessed the return of our young men, whom we followed with faith and prayer to the field of battle, or wherever they have been during these past years of trouble and sorrow, war and bloodshed. I have seen some of them return, in many cases, thank God, pure and sweet and clean as they were when they left, having been so protected that they have not forgotten the teaching of the Church, of their fathers and mothers, and the influence that has sustained them. They have been mindful of their dependence upon the God of war as well as the God of peace, and the God of righteousness. When I have seen that kind of men come back, and I have met many of them, O how my heart has rejoiced!

But now, permit me to speak for a moment for some of them who, surrounded with temptations, were not able to stand. Perhaps, when I speak of the conditions that obtain in the Deseret stake of Zion, it will be somewhat like the conditions that obtain in other stakes of Zion. Some of these boys have come back with the stain of tobacco upon their fingers. Some of them have come back regretting that they are not just as clean and sweet as they were when they went away. It is for this class that I would speak. O, what a lesson the Savior taught when he told us of the ninety-nine that were safely gathered and the one that was astray; how he would go out and hunt for him who was astray, and when he found him, what rejoicing there would be! I plead for leniency for the boy, and bespeak for him the kind and tender care of the authorities of the Church. I say that it is the Lord that reaches out for men, and does not allow them to go back discouraged and feel that all is lost. I feel that it is from the devil when any spirit comes to a boy or a man, a girl or a woman, and they feel that they are lost, and that they cannot climb back into full recognition.

How my heart did thrill this morning, in that Mutual Improvement meeting, when Brother B. F. Grant stated that he was the son of a prophet, a man who stood beside Brigham Young as a counselor, and his mother was one of the choice souls in the early days of the Church; that for thirty-nine years of his life he got off wrong, and he continued to go wrong, believing that there was nothing in this gospel which the Lord God has restored in these the last days, until, stricken with sorrow, he looked upon the lifeless form of his little girl, his own flesh and blood, and then he said, "O God, can it be possible that this is the end, and that I shall see her no more?" To which the Spirit made reply, "It cannot be, this is not the end!" And then came into his life the day of repentance, the day of cleansing himself, purifying himself, the hours and the days of prayer. The Lord brought him back, until he stands now and bears a testimony of the Lord's wonderful goodness unto him!

So I say, I plead for those boys. I like the spirit that is exemplified in the parable of the prodigal son. I think when I read that parable sometimes that I can almost see and feel what it must have meant

to that father to have his son stand up before him and say, "O father." Perhaps he did not like everything that was going on in that family. Perhaps it was too slow, the boy thought, for him. Perhaps the boy was self-wise, and thought, "If you will but let me go and cut loose from the family, I would soon make good. If you will, father, divide unto me the portion that belongeth to me." I imagine that I can feel it. I feel that if such a circumstance should arise in my own family, I can imagine what sort of spirit and feelings would be in my own heart, when I would look upon my own flesh and blood, and I would be forced to say, "O son, after we have given all that we had unto our family, are you yet dissatisfied? Do you want to take the meagre portion that is yours and leave us and go?" If he should say, "Yes, give it to me, father, and let me go." How would I feel if he would not repent, and he should go? But I imagine that father watching, waiting, praying. Doesn't the Savior give us to understand in that parable outlining the very nature of things as they exist? Does he not say that the father saw the son approaching from afar? He was looking for the son that was away. He could not rest while there was one link of that family chain away. So he saw him as he approached from the distance, and he called them to go and kill the fatted calf, and he placed a mantle upon him, and a ring upon his finger, and he rejoiced. I think I can imagine in this world of selfishness, perhaps a little, what might be the feelings of a dutiful son who had witnessed that boy go off, who had witnessed the anguish of the father and the mother and the family. Now when he comes back that dutiful son hears the sound of rejoicing in the home. Calling to a servant, he asks, "What is this?" "O, your brother has returned, and your father and all are happy, and they are making merry." I think I can imagine what principle dominated the boy when he should say: "Is that so? And here I have been at home with father and mother, have toiled and labored this long time, and they have not so much as killed a kid for me! And now when he comes home, after having wasted his money and all that he had in riotous living, here they are feasting with him!"

Oh, but that father's heart burned, a true father's heart, and he answered: "Son, thou hast been with me always; all that I have is thine, but this boy who was dead to us, this boy who was lost, he is back again." That is the spirit; that is the lesson that I think we should have in our hearts now. Not one boy should be lost! I cannot conceive of the father that can say, he is gone! I don't believe that such a mother exists who feels that they are gone, and that she will not get them back.

The other day in your city, I walked up to an old man whom I saw out on the street, and I tapped him on the back and said, "Brother Crackles, how are you?" And he looked up and said, "Brother Hinckley, would you come out here in the street and speak to me?" "Why not, Brother Crackles? Don't I know you?" "Oh, yes, you know me, and I am working for an honest living." Then he said to me, "I have a message for you: Richard has come back to the Church, clean, pure,



sweet and repentant." Then I recalled that I had heard him stand up in fast meeting, in his home ward, and bear a testimony something like this: After testifying of the goodness of the Lord unto him and his family, he broke down and said, "But one is gone, but he will come back! Mother and I never retire but what we bend the knee, and ask the Father of all to bring Richard back to us, and he will come back!" I tell you that faith did not go unrewarded; Richard has come back!

Let us take it to heart, my brethren and sisters, that the boy that would go and offer his life for you and for me and for the cause of liberty and right will not be lost, if you and I do our full part, for the Lord will reach out after him, and he will bring him back.

Let us stand for that M. I. A. slogan. Let the fathers and the mothers be at the sacramental table of the Lord. Let them renew their covenants before the Lord; and let us remember, every one of us, the lessons of this conference that have been repeated over and over, that there is a law irrevocably decreed in the heavens, before the foundations of this world, upon which all blessings are predicated, and whenever we receive any blessing from God it is by obedience unto the law upon which that blessing is predicated. Let us then so live that if we want the blessings of life, health and strength, as Elder Richard R. Lyman outlined to us this morning, we may be able to say unto the Lord, we have obeyed the law upon which this blessing is predicated. Let us upon the sacred Sabbath day be able to say to the Lord when we think of the blessings that are promised, predicated upon proper observance of the Sabbath day, and say it in humility, we have obeyed the law upon which these blessings are predicated. When we know what we get from prayer, let us be able to say unto the Lord, we have obeyed the law of prayer upon which the blessings that come from prayer are predicated.

Do not count any boy or girl lost. They are not. Brother Talmage stated at our conference, a week ago today, as a servant of the Lord, and I wrote it down, and read it to him after the meeting was over and he said I had it recorded correctly: "I promise the Saints in the Deseret stake of Zion that if their lives are such that they can look their sons and daughters in the face, and if any of them have gone astray, that the parents are able to say, 'It is contrary to my instruction and my life's example; it is against every effort of love, long suffering, faith, prayer and devotion that that boy or that girl has gone,'—I promise you, fathers and mothers, that not one of them shall be lost unless they have sinned away the power to repent." I don't believe any of our boys are in that lamentable condition.

My brethren and sisters, I stand before you as one having a knowledge, a testimony, of the divinity of this great work of God. I stand before you like Brother Taylor, offering thanks unto God for the sainted and good father which I had, and mother also. I trust that when I have finished my work upon the earth I can reach out and grasp the hand of my father and can say unto him honestly: "Father, I have walked in the path, that thou didst walk in, and the Lord has brought me home to thee." May it be thus with us, for our fathers and for

ourselves and for our children and our children's children, I pray in the name of Jesus Christ. Amen.

## ELDER ORSON F. WHITNEY.

### THE MISTAKE OF SAYING TOO MUCH.

When General Young related the anecdote of the sectarian minister who said, "I have not had time to prepare a sermon, and shall therefore have to depend upon the Spirit of the Lord," I thought, what a pity that minister did not know where to stop. Had he been content with saying, "I have not prepared a sermon," he would have escaped the ludicrous situation resulting from his having said a little too much. It reminded me of the woman who composed an epitaph for her dead husband. First, she wrote: "Rest in peace," and then added, "*until we meet again.*" (Laughter.)

### WHY AMERICA WAS DISCOVERED AND THIS NATION FOUNDED.

If there is one thing I am proud of, it is that I am a Latter-day Saint, or one who professes the principles of a Latter-day Saint; and, next to that, I am proud of being an American. I love my country, I love its institutions, and desire with my whole heart that our glorious nation shall go on to the fulfilment of its God-given destiny.

I believe God inspired Columbus to discover this land, that a nation might rise and flourish here—a nation dedicated to freedom and equal rights, including the right to worship God in obedience to the dictates of conscience; and I believe that this nation was founded that the great work of God might come forth and not be crushed out by the tyranny of men.

I believe, also, that what God has committed to us, both as a Church and as a Nation, we owe to the rest of mankind, so far as they can be induced by peaceful persuasion to accept our principles. This Church has a mission to evangelize the world with the *gospel of Jesus Christ*, "the perfect law of liberty;" and I have always dreamed that our Nation has a mission not merely to receive into its bosom the outcast, the refugee, the oppressed of other nations, but also to leaven with American principles the rest of the world.

### "LIBERTY ENLIGHTENING THE WORLD."

At the mouth of New York harbor there stands a mammoth statue—a woman holding aloft a torch. This statue, the gift of the French republic to the American republic, is entitled "Liberty Enlightening the World." I regard that as a prophecy of the mission of America; and I desire that the prophecy shall be fulfilled.

## THE UNITED STATES TYPICAL OF A UNITED WORLD.

In the Constitutional Convention, when the fundamental law was framed upon which the State of Utah now stands, I stood for Woman Suffrage, because I believe it to be a principle of freedom and justice, and I there voiced the conviction that the union of these states was a type and a foreshadowing of the union of the nations of the world. Somehow I drank in this idea from my boyhood. I cannot see it in any other light.

## LOWELL ON FREEDOM.

I am heart and soul in sympathy with those beautiful lines of Lowell's, entitled "Stanzas on Freedom," inspired by an incident that happened during the Civil War. A poor negro woman had escaped from bondage, and had made her way into the State of Massachusetts, "the cradle of freedom." The law provided for the return of a fugitive slave, and she was pursued, apprehended, and dragged back into slavery. This incident so fired the soul of James Russell Lowell that he poured forth this indignant and eloquent protest: .

Men! whose boast it is that ye  
Come of fathers brave and free,  
If there breathe on earth a slave,  
Are ye truly free and brave?  
If ye do not feel the chain,  
When it works a brother's pain,  
Are ye not base slaves indeed,  
Slaves unworthy to be freed?

Women! who shall one day bear  
Sons to breathe New England air,  
If ye hear, without a blush,  
Deeds to make the roused blood rush  
Like red lava through your veins,  
For your sisters now in chains,—  
Answer! are ye fit to be  
Mothers of the brave and free?

Is true Freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free!

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three."

Amen.

## ELDER GEORGE F. RICHARDS.

I was somewhat startled, my brethren and sisters, with the sudden conclusion of Elder Whitney's remarks, and told him that they were short and sweet.

It is good, on reading or hearing the truth, to be able to assent unto it, to feel it, and to be able to present it to others so that they also can feel it. This meeting has been, to me, one of both pleasure and profit. The words spoken have been actuated by the Spirit of the Lord. My heart has been touched and I have been moved to tears by the impressive manner in which some of the truths of the gospel were presented this afternoon. We have heard how peace may be brought into our lives and into our homes, to the Nations and to the world. Permit me to add a few words in conclusion of the meeting.

We should be sympathetic for one another and especially for those who have great sorrows to bear. While riding on a railway train in England on my way to attend a conference, I overheard a conversation between two young women, in which one was heard to say that she had lost three brothers in the war. The other, after expressing deep sympathy, said four in her family had been killed. The European countries suffered very much more from the war than did our own country, and it does not suit my feelings to hear Americans speak of England, France, and their allies who fought side by side with us and suffered more than we, as rogues who can not be trusted in a League to prevent a repetition of such terrible experiences.

I am thankful that the victory came with no more loss of life among our own boys. It might easily have been otherwise. Had my family and I been living in England at the outbreak of the war, my three married sons and at least four of my sons-in-law would most likely have been at the front and possibly all of them would have been wounded or killed. I acknowledge the hand of the Lord in our preservation and praise and thank him for his blessing to me and mine and to you and yours who were spared. I trust that the righteous blood shed during that awful conflict may have a sanctifying influence upon the countries involved and make precious to them the principles of freedom and liberty for which that blood was shed. The Lord told Joseph Smith that He had redeemed this land by the shedding of blood. Is it not possible that by the blood shed in Europe during the war, the countries there affected will be redeemed, and as the United States was prepared by the establishment of principles of freedom and justice as a place in which to receive Christ's Church and Kingdom and his gospel, so the nations of Europe may be prepared to receive the King of all and a reign of universal peace? I think the war was not necessary, however; and that it ought never to have been. I believe that it would have been averted had there been



in existence a League of Nations, such as is proposed in connection with the peace treaty.

I am sure that had the energies of all the men and money employed in waging the war been directed towards bettering conditions for humanity in ways indicated by the gospel of Jesus Christ, instead of war and all its attendant sorrows, sufferings, and losses, we would have had universal peace and good will throughout the world. The gospel teaches us to love the Lord with all our hearts and our neighbors as ourselves; to serve the Lord and our fellow-men, being willing to deny ourselves and sacrifice for others even to the laying down of our lives if need be. If the world would obey the gospel and adopt these principles and live by them it would mean peace to individuals, peace to the world, and would bring to men glory, exaltation and eternal life. This is my testimony which I bear to you in the name of Jesus Christ. Amen.

The choir sang: "Our Valley Home," Myrtle Doelle, soloist.

The closing prayer was offered by Elder Rodney C. Badger, of the Salt Lake Stake of Zion.

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### THIRD OVERFLOW MEETING.

The third overflow meeting was held in Barratt Hall, Sunday 2 p. m., October 5, 1919, Elder David O. McKay, of the Council of the Twelve Apostles, presiding. The music was furnished by the L. D. S. High School Choir, P. Melvin Peterson, director.

The choir sang: "The Lord in strength victorious."

Prayer by Elder Harden Bennion, of Vernal, Utah, Uintah stake, and secretary of the State of Utah.

The choir sang: "Rejoice, the Lord is King."

### ELDER STEPHEN L. CHIPMAN

(President of the Alpine Stake of Zion)

*My beloved brethren and sisters.* I trust that the few moments I occupy I may enjoy the influence of our heavenly Father, for I certainly feel that I need his divine aid this afternoon. I have rejoiced exceedingly in the spirit of the meetings thus far during the sessions of the conference. I have been built up in the faith, have been encouraged in the labors that devolve upon me, and have made some silent resolutions, to be more diligent, if possible, in carrying on the work that rests upon my shoulders when I return to our stake of Zion. The Alpine stake of Zion is located in the north end of Utah county. There are seventeen wards in the stake. We are somewhat compact, and we can visit every ward in our stake and, if necessary, return home that same evening. When I hear the reports of some of our brethren who are compelled to make long journeys and

to devote a great deal of time away from home in looking after the work, I feel to appreciate our own locality and the stake where I live, and ought not to complain at the labors and duties that naturally rest upon the officers in the stakes of Zion.

I was very much impressed last evening when Elder Ivins spoke of the slogan for the Mutual Improvement Associations: Spiritual growth through attendance at sacrament meetings. I thought perhaps if we all could sense the importance of this, as the bishop of the ward does, that we would sometimes make an extra effort to be present at the sacrament meetings, in order that the bishop may appreciate our attendance, and we may improve from the fact that we are where we can receive the word of the Lord and partake of the influence of his holy Spirit. I realize that in our stake of Zion we have a very low average in attendance at our sacrament meetings, and I have tried to figure out why it is. Sometimes I have heard said that if they had the right kind of a bishop the attendance at the sacrament meetings would be better; and then I have sized up the men who preside in our stake of Zion, in the various wards throughout, and I know that we have a class of splendid men as bishops in our stake of Zion. I know, too, that they are faithful, that they are regular in their attendance. I have heard some say that if the bishop would call the meeting to order and commence on time, they wouldn't mind going to meeting, but it is usually started late; but I know of bishops in our stake of Zion who are prompt in commencing their meetings, and yet the benches are empty. Some have said that if they had a good meeting house where they could go and have comfortable seats they wouldn't mind attending the meetings, but we have proven that that is not successful; for, since I have been called upon to act as the president of this stake, we have erected quite a number of beautiful buildings with splendid seats, and yet we find that the attendance at the sacrament meetings is very slim. We formed the habit of reading a little scripture in our wards just preparatory to calling upon the brethren, or having those who were called upon to take part, and we thought perhaps that might induce the Saints to be more diligent in reading the scriptures, but some of the Saints began to complain that they could read the scriptures at home. Thus we find some in our stake of Zion who are very hard to please, it matters little whether we have a good building, splendid seats, a bishop who is prompt in commencing his meetings on time, who is exemplary in his habits, or not, the attendance remains about the same. Sometimes when we have speakers announced, who are noted for their ability to interest the people, we will increase our attendance, and this thought I believe is one that is important to the brethren who preside; if they could realize that it is necessary to prepare to feed the people and to give them the principles of the gospel, though we are compelled to go outside of the ward sometimes to get speakers to come in who will bring the people out and interest them in the meetings, we might succeed. Of course, I realize, at the same time, that if the

Saints had a burning desire within their hearts to be fed with the bread of life, it would not matter whether they were going to have a speaker they were not accustomed to hearing, nor not; they would nevertheless go there to partake of the spirit and influence of the meeting. If they went with that desire, with a prayer in their hearts that they would be fed, I am sure that they would be built up in their faith and encouraged in their labors.

For, after all, my brethren and sisters, it isn't altogether the person who stands before the congregations of Latter-day Saints to instruct them, but it is the spirit that we have, and the spirit that the speaker has, that impresses us and makes us feel that the gospel of Jesus Christ is worth living for and if necessary worth dying for. I think the bishops ought to try to make the meetings just as interesting as it is possible. I believe that they ought to meet at least once every week, at a stated time, and plan their work, and go over the affairs of the ward, to discover what is needed, and the best method to adopt in order to secure a better attendance and in order to instruct and inform the Saints of the ward upon points that are so much needed.

I believe that we do not use the magazines of the Church enough in our meetings. I am at meeting every Sunday somewhere in our stake of Zion, unless we are at a general conference, and I seldom ever hear a selection read from the magazines of the Church. I am sure that where the Saints are taking them and reading them, there is plenty of food for reflection in every magazine that we receive, and I am sure that if we would read them, we would be better able to keep in touch with the workings of the Church, and with the requirements and the desires of the authorities of the Church who preside over us.

I believe the young people can be used in our sacrament meetings, and with a little judicious thought and careful planning that they can be brought in to have experience vital to them, in the reading of these selections that are short and to the point that we have published from time to time, and thus give the young people an opportunity of using their voices in public and getting accustomed to speaking to the the people, by reading these selections; and if necessary, they might speak upon the points about which they read. I think, too, that in almost all our wards, we have young people who have abilities along the line of singing, of playing musical instruments, who could be brought in to make our sacrament meetings more interesting, so as to hold the young people. And we find that the young people do not attend the sacrament meetings as faithfully as we expect them to, and as we believe they should. We have well attended Sabbath school meetings. The young people are there, and we appreciate that fact, and we realize also that young people are not able to appreciate, perhaps, as many of the older people are, the principles of the gospel talked upon and about; but we are sure that if they would form the habit they would obtain valuable informa-

tion, and if they would partake of the spirit that we have in our meetings, they would feel it and it would keep them, so to speak, well cared for during their youthful days.

And I believe that we should more diligently seek the Lord; be more anxious to know concerning his work. We should have a desire in our hearts to know whether the gospel of Jesus Christ of Latter-day Saints is of divine origin or not. We hear our brethren testify from time to time that they know that it is true, but if we want a testimony for ourselves, I believe that it is necessary that we seek the Lord for that testimony. "Ask and ye shall receive," and if we have a desire in our hearts, to be strengthened and to receive testimonies concerning this great latter-day work, if we desire it earnestly enough, and will attend our meetings and pray to the Lord in sincerity and truth, he will give us a testimony of the work which will be a strength to us and will help us to defend it and to stand by it and support those who are leading amongst us.

Now, my brethren and sisters, I do not desire to take more time than is necessary and due me, but I would like to bear my testimony, and to give you a testimony that I received last winter, that gave me great strength. A young lady came to me last winter and said:

"I would like to have you and President Clark and Patriarch Warren B. Smith" (who was formerly the bishop) "go over to Lehi" (a distance of three miles) "and administer to a lady who is very sick."

I said, "Why, they have brethren over there who are just as good as we are, and I don't know why we should go over there."

She said, "Well, I just feel that if you brethren will go over there and administer to that girl, she will get better."

"Well, if it is all right with the brethren over there, why it will be all right."

So we went over, and we met at the home where the girl was sick, and when we went into the room the grandfather of the girl came to the door. He said, "Now, brethren, this is a very peculiar sickness that this young lady has; she is out of her mind, she doesn't know what she is doing, and if she knows you brethren are here, we will not be able to hold her; you can come in, she is in the next room." We went in; a cousin of the young lady was present; also one of our brethren, a member of our high council; also President Abel John Evans. We heard the statement of the grandfather and of the mother of the girl. She had been in this condition for nearly two weeks; they had been unable to control her. She refused to talk, and she was able to eat but very little, except what they could induce her to eat, with a great deal of effort, to maintain her existence. When we sat there deliberating upon what we should do, we thought perhaps she was possessed of evil spirits, and we remembered the saying of the Savior that this healing or administration should be done with fasting and prayer. We sat there deliberating upon the subject



whether we ought to fast and pray first before we administered, or whether we ought to administer immediately to her. As we did so the thought came to us that if we let brother so and so go in, with whom she is acquainted, perhaps he could pacify her. As soon as we had decided that this brother should go in and talk to her, she sprang out of the arms of those who were trying to hold her and opened the door into the room where we were, then counted just like that (illustrating), and she went back and wrote on a piece of paper, "five evil spirits," and then she wrote underneath these words: "I don't want brother so and so to come in here; I hate him." Now how she knew that we had decided on that brother to go into that room I don't know, but after a great deal of persuasion the little girl who came to get us persuaded her to let a couple of the brethren come in and administer to her, and she said she would, and wrote it down. When the brethren went in she was standing with her face toward the wall; wouldn't look at them; they couldn't get her to sit down, but with the persuasion of this young lady, who seemed to have a great deal of influence with her, they persuaded her to sit down on a chair, and one of the brethren anointed her head with oil and the other brother confirmed the anointing and commanded and demanded that the evil spirit depart from her body and leave the room, when she sank down just like a limp rag. It was necessary to pick her up and place her on the lounge. She lay there just as weak as she could possibly be, without any strength, and before this, my brethren and sisters, the grandfather told me that he had strained his wrists trying to hold her, she was so strong.

About the third day after this administration, I received a telephone message to come to the home of this young lady who wanted us to go and administer to this girl, and I went up to the home, and when I arrived there, this young lady who had been administered to was present, just as well and normal as we are here now, talked sensibly, and has been well ever since. Now, my brethren and sisters, I tell you this incident that the young people of Zion may know that the gifts of the gospel, promised to the believers, are with the Latter-day Saints, in order that they may be encouraged and feel that there is power in the Priesthood.

We ought to honor our brethren who preside in our wards and stakes, and in the Church, uphold their hands, and try to carry out the requirements made of us, no matter how small. If we will do this, I will promise you, having had now a great deal of experience in this work, having noticed the growth of our young people in the Church, that if the young men and young women will fasten on to the work and labor at it with a desire to know the truth, they will grow in grace and in a knowledge of the gospel, and will be more useful in the Church in carrying on the work.

May God bless us and help us to appreciate our standing in the Church, and the privileges and the opportunities that come to us as Latter-day Saints, I humbly pray, in the name of Jesus Christ. Amen.

## ELDER HEBER Q. HALE

(President of the Boise Stake of Zion)

The deliberations and instructions of this conference have been to me a wonderful source of inspiration, and I am very glad to say that under the spirit that has prevailed I am perfectly able, without any reservation whatever, to harmonize all my feelings, all my opinions, and all my beliefs, on all questions that have been presented and discussed, with the instructions that have been given. In the thrilling appeals made by our President, and others of the brethren who have spoken, my mind has repeatedly gone to a certain scripture found in the word of the Lord to the prophet Brigham Young, contained in the Doctrine and Covenants, Section 136:27:

Thou shalt be diligent in preserving what thou hast, that thou mayest be a wise steward; for it is the free gift of the Lord thy God, and thou art his steward.

To my mind, the crying need of the age is for us to do the very best we can with what we have. No one has a gift, a talent, or a possession, so humble, so insignificant, so unimportant, but what that gift, that talent, that possession, can be made serviceable to the human family, and become a blessing and a help to the one who possesses it. All that we are and all that we have, are the free gifts of God. So by the grace of God we are made his stewards, and given the direction of the affairs of our bodies, as a steward is given the management of an estate. And it is given us to say, mainly, what our eyes shall see, to control to a large extent what our ears shall hear, what our tongues shall speak, what our hands shall do, where our feet shall lead us, and what shall be stored in the brain. I sometimes wonder how we, as the stewards of God, are conducting these precious and sacred affairs that have been committed into our hands. Are we doing the very best we can with what we have, or are we burying our talents, losing sight of our gifts and our blessings, and wishing for things that we do not possess, and cannot get? When the Master calls upon us to give an accounting, can he say to us: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord"? Or will he say: "Thou wicked and slothful servant. . . . Take, therefore, the talent from him and give it unto him which hath ten talents"? How many of us, stewards, make the Master welcome when he calls by the presence of his Spirit through the medium of the Holy Ghost, the express representative of Jesus Christ, the Son? How many of us invite him into our home? How many of us make him welcome in all the house? Or do we assign him to what we commonly call the "spare room" or the "guest chamber," where no friend or brother would like to be consigned? Why not invite him into the kitchen or into the living room, where the wife and the children are, by the hearth or the

fireplace? There is where he loves to come. There is where he loves to be, and there is where we need him most. Oh, we need the divine, sweet, all-inspiring influence of the Holy Ghost in all the house of our souls, in every room, every day, and in all our affairs. Let us remember that he is a guest, he comes only when invited, and stays only so long as he is made welcome; and when we re-claim for ourselves any appetite, any passion, any desire, he will vacate and give us possession. Such is the mission of the Holy Ghost, that great Spirit emanating as a personage of the Godhead, the third personage of the Holy Trinity, to lead, to guide, to inspire into all truth, and no one can be led into all truth without him.

There is something peculiarly significant in the history of the Jewish people. For something like four thousand years they had looked forward to the coming of the Savior of the world, and when he came, the first thing we read of him is, there was no room for him in the inn at Bethlehem. And I am led, sometimes, to wonder if there would be room for him if he came today. I wonder if he could find a place where he would be made welcome. What nation would receive him as its king? What church would resign to him? What pastor would step down from the pulpit and say, "Take my place; I have only been serving pending the time of your coming?" I fear that the world is not quite prepared yet for the coming of the Son of Man to rule and reign as "King of kings and Lord of lords." I would rather pray, it seems to me as I feel now, that his coming might be delayed, at least until we could purify our hearts, set our own houses in order, and carry forward unto the nations of the earth the sacred mission that has been committed unto us, that more souls may be saved and fewer souls lost before the coming of that "great and dreadful day of the Lord."

We have heard at this conference that there is too much policy among men, and let me add, among churches and among nations, and also say there is too much politics among men and among churches and among nations. We need more of the real and less of the counterfeit. We need men and women—the world needs them—who will arise and stand for what they know to be right at all times and under all circumstances. We find too often that love is counterfeited by lust; prudishness is made to pass for virtue; cleverness for wisdom, apathy for peace, self-congratulation for gratitude. The world needs to be humbled with the thought that all that we have and are we owe in an unpayable debt to God who gave us life. We need among us, even ourselves as Latter-day Saints, more gratitude and larger love, more sympathy for each other and for all human kind. And I fear that other calamities, I fear that other punishments, will come upon the earth; that the Lord will have to speak through the sterner forces of nature, which seem to be his only means in many instances of arousing the feelings and the thoughts and appreciations of people to the condition in which they stand, having closed their ears to the spoken word, their eyes and hearts to the written word of God. We need to stand

for honesty for honesty's sake, and forever put into the discard that most misleading aphorism, "Honesty is the best policy." Let no man be honest for policy's sake. Let him be honest for honesty's sake. Let him be virtuous for the sake and love of virtue. Let him pay his tithing not for the hope of reward, but because he loves to contribute his share, out of appreciation of all that he has received, for the onward progress and assistance of God's work in the earth. We need to be honest with ourselves, honest with each other.

A minister once announced to his congregation that he would, on the following Sunday, speak on the subject of "Liars," and directed his congregation to read the seventeenth chapter of Mark. The next Sunday he reminded the congregation of his subject, and asked how many had read the text in the seventeenth chapter of Mark. About two hundred and fifty hands went up. He said, "Just hold your hands right there for a moment; you are the very people that I want to talk to today; there is no seventeenth chapter of Mark."

As stewards of God we must be truly appreciative of the things we receive. One has said that, "Ingratitude is a crime more despicable than revenge which is only returning evil for evil, while ingratitude returns evil for good." You remember that of the ten lepers healed by Christ, only one returned to give thanks. A beautiful legend tells the story of two angels that were sent forth throughout the land, each given a basket, one to gather up requests and the other thanksgivings. The angel of requests came back with her basket running over full. The angel of thanksgivings came back with her basket practically empty. So it is in life. It seems that all have requests to make, but few of us think to return and give thanks.

I wonder if we sometimes stop to think of our debt of gratitude unto, for instance, our parents; what we owe them, and how we might discharge our obligation unto them. In what kind of coin would you pay father and mother for what they have done for you, brother, sister? What do you owe for the Bible? For the sermon on the mount, as only one inspirational chapter in that Bible? What is your debt of gratitude for the Book of Mormon? For the Doctrine and Covenants? For the Pearl of Great Price? What do you owe the pioneers of this western country? What do you owe the prophet Joseph Smith? What do you owe the inventors, the discoverers, the statesmen, the poets, the philosophers? What do you owe for all the modern conveniences and blessings of the commercial and the industrial world? And how are you going to begin to discharge these obligations, my brother, my sister? The only way we can discharge our obligations to our parents is to live our lives, as sons and daughters, so as to bring credit to the name we bear and make our parents feel, before they die, to thank God that that mother had the privilege of giving birth to that son, and not regret one hour of vigil spent over his cradle, not regret one tear she has ever shed for him, or one hour of labor spent for him; and then for us to go on and fulfil our missions in life and become parents ourselves. Then we can begin to pay the debt we owe father and mother. The only



way we can begin to discharge our obligations to the world for all that we have received is to so live that we can make the world better for our having been in it; that every citizen of our acquaintance can point to us with pride as his neighbor; to take upon our shoulders a share of the world's work and be of actual service to our fellowmen; to be clean in body and soul, and see to it that our feet shall never lead into places where we would not want our children to follow.

General Pershing, standing before the assembled houses of Congress on the 18th of last month, upon his triumphant return from France, said, among other things, in giving his report: "The burdens that fell to the lot of our soldiers have been heavy, and the way beset by many obstacles, but faith in the righteousness of our cause and trust in Almighty God have given us courage and inspiration." So I say to you, my brethren and sisters, our burdens may be heavy and our way may be beset by many obstacles, yet faith in the righteousness of our cause, which is the greatest cause under heaven, and trust in Almighty God, who is our Father and our Defender, will give us courage and inspiration, and we, like our great general, will come out victorious in the end, and God will look upon our labors well pleased.

God bless us with courage and faith and love and sympathy and gratitude, that we may be wise stewards and do the very best we can with what we have, I pray in the name of him whose servants we are and in whose vineyard we labor. Amen.

Alexander Anderson, sang a solo: "I Come to Thee."

### ELDER ANTHONY W. IVINS

This morning at 8:30 o'clock, a meeting was held in the upper room of the Bishop's building, on this block, by representatives of the Young Men's Mutual Improvement Associations of the Church. No program had been arranged; it was an informal meeting, and as it progressed I thought of this scripture, which I will read, from Joel:

#### THE SPIRIT OF TESTIMONY.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

The meeting was given to the congregation, and men were asked to give expression to their faith, and to make any suggestion they might feel like making regarding the important work in which this auxiliary association of the Church is engaged. They stood upon their feet, frequently two or three at the same time. There were men there from Canada, from Idaho, from northern Utah, men from Arizona and from Mexico. There were tall men and short men; some of them were light complexioned, some dark complexioned; some were older

men, others quite young men. There was great diversity of character written in their faces and exemplified in their words, but there was this one thing which characterized the remarks made by every person who spoke. They all had the same testimony, it made no matter where they lived. They all bore witness to the divinity of this great latter-day work. They all bore witness to the fact that the Lord himself, our Father, who is in heaven, had made good this promise which I have read here from Joel, although none of them referred to it, that in the latter days he would pour out his Spirit upon the people, that the influence of the Holy Ghost, referred to by Brother Hale, would be among men again; and, not only men but women, would enjoy it. It was a veritable time of refreshing to sit there and listen to the testimonies of these people. Men, some of them, who had gone away from the Church in their youth; they had been careless, indifferent, had gone off into mining camps; their lives had not been the lives that Latter-day Saints should lead, but when they had turned to the Lord and sought him in faith, he had never failed to respond to their petition. And now they had been born to newness of life, they knew the truth, they were enlisted in God's cause, and their lives devoted to his work. It was a witness to me, my brethren and sisters, of the fulfilment of the words of the Redeemer himself.

You know that men sought Jesus. They desired to know the way by which they might attain to everlasting life. They offered money on occasions. But he told them that the gifts of God could not be purchased with money, and bore witness that except a man be born again he cannot see the kingdom of God. Nicodemus marveled at that. He did not understand what it meant. Then the Redeemer illustrated the thought by saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." How often in the Church we encounter people who lack faith! People addressed us at that meeting this morning who, I knew, because of their accent and peculiarity of speech, were not American born. I knew they had come from abroad. I knew the gospel had found them away over there in England, possibly in Ireland, possibly in Scotland; or in Wales, or in Scandinavia, or other of those old world countries. Their testimony was the very same as the testimony of boys whom I knew, and who were there this morning, whose grandfathers were in the Church, who were among those who first carried the gospel into the old world. There is no difference of nationality; there is no difference of sex. It doesn't matter where we live, doesn't matter, as I remarked, whether we are tall or short or blonde or brunette, if we go to the Lord he will make good the promise which he has made to the people of the world, that "He who seeketh me in faith shall find me, he who asketh in faith believing, I will answer; to him who knocketh, I will open;" and just as certain, my brethren and sisters, as the Lord has made good that promise, so is it certain that he who does not seek does not find, to him who does not knock it is not opened, and to him who has no desire to know the truth, truth is a sealed book.

## A REBIRTH NECESSARY—A CONVERSION TO THE GOSPEL.

I have often thought, and I have thought of it recently more than at any other period in my life, that there is, it seems to me, among young men and women in the Church, a spirit of indifference. This is not general, but there are too many exceptions to the general rule. We find among these boys and girls a lack of faith, a lack of knowledge; among many of them apparently there is a sincere desire to know, and yet they appear to be in doubt: I wonder if we have not thought, we fathers and mothers, that from the fact that our children were born in the Church, born under the covenant, and that we have, in the Church, auxiliary associations that are designed to teach faith,—whether we have not left our children entirely to the direction, or to a great extent to the direction, of these facts and organizations, and we have neglected to impress upon their minds that boys and girls born in the Church of godly parents must be born again to know Christ and God, just as a person who has been born in the world must. It isn't sufficient that our parents had faith. We cannot live and survive upon the faith of others. These boys and girls here, who are in this choir in attendance upon this school, good boys and girls, never can know the truths of the gospel to satisfy their souls unless they go to the Lord for it; and I promise them, as I promise all men and women, that the prayer of faith will bring response, comfort will come to our hearts and our souls, and that invisible but nevertheless potent power which bears witness of the truth will satisfy us so that we cannot be in doubt, and once we are thus converted to the truth, the whole work practically is accomplished. We are worried to know what means we may adopt to protect our children from the sins of the world, from the great wave of immorality that is sweeping over the country today as it has never swept over it before. We may study devices, we may discuss ways and means, but we will never find an effective way to combat it, except through conversion to the truth of the gospel, to get our hearts in communion with God our Father, to become possessors of his Spirit, for the Spirit of the Lord will protect us from the sins of the world. I do not believe that a boy or girl who has in sincerity prayed to God when he or she arose in the morning, or when he or she retired to bed at night, has ever transgressed the laws of the Lord upon that day. He will protect them. But when we forget him, we are left without that necessary guidance and protection. So I appeal to you to exercise faith. Parents, inspire in the hearts of your children a desire to establish closer relationship with the Lord.

## CONVINCING TESTIMONY OF A CONVERSION.

This homely story may illustrate my thought as well as anything I could tell. When I was a boy, I had close friends, as all boys have, neighbors with whom I was chummy, and among them was a boy about my own age. We lived near together; we went to school together. This

boy had two older brothers. His parents were devoted Latter-day Saints. The country at that time was wild and lawless along the frontier. Those older brothers became freighters; they loved horses and mules, and they delighted in putting together splendid teams, and drove those teams into Montana, and west into Nevada, and down to the coast in California, freighting back merchandise which in those days was needed for the use of the people. They became two of the most profane men I ever knew, indifferent to the faith of their fathers, and intemperate. One day the body of the elder of those two boys was brought into our town, and his funeral services were held there. He had been killed in a difficulty with another man. The other, the next older, brother drifted away, and I lost sight of him. But this boy, who was my chum, I grew up with, and pretty soon he obtained a team and he went off to Silver Reef to freight, and learned to swear, and he was following the very road that his older brothers had followed. About that time I lost track of him. I went to Mexico. I came back after fifteen or twenty years, and had occasion to go up into Idaho to visit one of the stakes of the Church. I found this man there, presiding as bishop of one of the wards! I found one of his sons the bishop of another ward. I found another son president of the Mutual Improvement Association; and one or two of the boys had been on missions. He had a splendid home there, presided over in dignity by his good wife.

I looked at it all with wonder, and he smiled and said, "I know what you are thinking about."

I said, "Tell me how it all happened."

"Well," he said, "you know that I was going just the way my brothers went."

"Yes," I said, "that is what surprises me."

"My parents had always taught me a better way," he said; "they had urged me to read the scriptures, and finally I decided that I would read the Book of Mormon, and I did while I was freighting. I read it through, and when I came to certain words in the last chapter of Moroni, I was very deeply impressed with them." These are the words to which he referred:

And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Behold I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

He said, "When I read those words, I thought I would put the Lord to the test, and I stopped my team, wrapped the lines around the



brake, and got down from that high seat, on one of those old-fashioned California wagons that were common in early days, and I turned off from the road; and, you remember that piece of straight road," he said, "just below the twist?"

"Yes," I said, "I remember every rock there is on it, because I have freighted over it."

"Well, I went out there," he said, "under those high cliffs to the east of the road, went around behind some rocks where no one could see me, kneeled down there, and thought I would pray, and I couldn't say a word."

Have any of you boys and girls ever tried to pray for the first time and found it difficult to say a word? There is always someone right there near you telling you you cannot pray, and it would not do any good if you did. That is one of the devices of the enemy of truth to prevent you from placing yourself in harmony with the Lord.

"But," he said, "by making a great effort I managed to appeal to the Lord, told him that I wanted to know the truth, and I want to tell you that those fellows on the day of Pentecost never received a stronger testimony than I did; I felt that I was surrounded by consuming fire, and I got up on my feet knowing just as well that the Lord lived, that Christ was the Redeemer of the world, that the gospel had been restored through the prophet Joseph Smith, and that the Book of Mormon is a divine record, as I knew that I was there; and I got on to my wagon, drove home, left the road and came up here, located on this quarter section of land, and you can see the rest."

#### PRAYER IS THE ROAD TO CONVERSION.

Shortly after that, I was back at my old home, and met another friend of mine, with whom I had been more familiar than with the other. He was an entirely different kind of boy. There was nothing wild nor rough in his character. His father and mother were very refined people. We grew up together. As we got older, our interests became identical. We traveled together, we rode the range together; we went out for days and sometimes weeks together, sleeping under the same blankets. All this time my faith was developing, I was reading the scriptures, I was praying to the Lord, and I was full of desire to convert this boy companion of mine; but for some reason I never could make any impression upon him.

So in after years, when I went back there and found him, his hair whiter than mine, I talked with him. I called him by name. I said, "We are getting old, we ought to be doing something, we ought to be thinking of the future." He had never married. A more industrious man I never knew. I never heard him speak an improper word. But he had never married. I said, "For my sake, if not for your own, I want to urge that you study the word of the Lord; read the Book of Mormon."

"Why," he said, "I have just finished reading it, and the Doctrine and Covenants, too."

I said, "What did you find in them?"

"Why, I found lots of good things, and nothing that was bad."

"Did it impress you particularly, did it change your religious view, did it add to your faith?"

"No, not specially."

I said, "Did you ask the Lord to help you, as you read those books, to make you understand them, comprehend their meaning and their importance to you?"

He looked up at me and said, "Toney, I never prayed a word in my life."

I knew then why he lacked faith; I knew then why testimony of the truth never came to him, and I knew that it mattered not how long he lived, unless he went to the Lord, pleading with him for grace to understand, that he never would comprehend his word and will as he might otherwise have done.

Now that is the secret of it, my brethren and sisters. That is what I want to say to these boys and girls here. If you are in trouble, go to the Lord; if you are tempted, go to him; if you have, in an unguarded moment, done that which is wrong, go to the Lord. He will forgive and pardon transgression and sin, no matter though it may have been grave. No persons are so far lost, except they may have committed the unpardonable sin, and that would be exceedingly rare, that God's arms are not stretched out to them for their redemption. Our transgressions will be blotted out from the book of his remembrance, our sins will be washed white as wool, through faith in him, and our hearts will be filled with joy, and confidence in ourselves, in each other, and in our Father, through the exercise of faith.

#### LET US DO OUR PART IN HUMILITY AND FAITH.

Now may the Lord bless us all, my brethren and sisters, and help us at this time, when his help is so greatly needed, needed as it never before has been needed in the history of the Church and in the history of the world, for we have never before been confronted by such problems, never before has the world, has civilization, been in greater danger, never before has so much depended upon you and upon me for the redemption of the world and the maintenance of the doctrines of the gospel in it. May the Lord help us to do our part, each of us, in humility before him, I humbly pray. Amen.

#### ELDER DAVID O. McKAY

There have been many features of this most excellent conference that have delighted my soul. I have rejoiced with you in the wonderful testimonies that have been given, and in the divine instructions that have fallen from the lips of those who have addressed us.

## YOUNG PEOPLE PRESENT A FEATURE OF THIS GREAT CONFERENCE

But I want to tell you this afternoon that among the most pleasing features of this entire conference, to me one of the most gratifying, is the attendance at this overflow meeting of so many young men and young women. There are present here not only the boys and girls from the school, who have come here in response to the call of duty (I am not so sure but some of you would not have been here, if it had not been for the choir; I am not unmindful of that fact, but you are here in response to the call of duty), but also groups of young people throughout this audience, by dozens and by scores. At first thought that does not seem very much, but to me it is most significant. With the Tabernacle and the Assembly Hall crowded to overflowing it is an easy matter for young people to have an excuse to walk around the grounds and to take a stroll through the streets. There is but one conclusion—that there is in the hearts of these young people a desire to do what is right, and I find that is pretty generally manifest throughout this Church. I rejoice in it; I rejoice in it. I will tell you that I never feel more inspired, more encouraged, than when I arise before an audience of Latter-day Saints and find sprinkled in that audience the clear eyes and the rosy cheeks of youth; no bleary eyes, no sallow complexions, no defiled teeth; souls that are just as clean and pure as when the spirit came from God. I am not unmindful of the fact that there are those who have soiled themselves, but, generally speaking, I have faith in the youth of Israel, and I love to see the least manifestation among them of the desire to maintain the standards of their parents and to uphold the standards of righteousness.

## THE BEST LEGACY TO YOUTH.

Oh, I think nothing in this world can give such consolation, such peace, to fathers and mothers, as to realize the fact that their boys and girls have faith in the gospel of Jesus Christ. I may never be able, I think I can say I shall never be able, to leave to my children, wealth. Many of you may be unable to offer to your young sons, your young daughters, as they leave their household and strike out for themselves, even a dollar to help them on their way; but I would rather live in poverty all the days of my life, I would rather be unable to give one copper cent to my boys and girls when they start out in life, but be able, through sacrifice, diligent attention, watchful care, to implant in their hearts a belief, a faith, in the gospel of Jesus Christ, than to be able to give them all the wealth and honor and distinction which the powers of man may bestow. I know that a testimony of the gospel of Jesus Christ is the most sacred, the most precious, gift in our lives; I know it. And, boys and girls, you cannot get that by following the paths of the world; you cannot get it. You cannot get pleasure, even! Oh, you may get pleasure; I will

take that word back; I have used it rather carelessly. You can get momentary pleasure by following the paths and the enticements of the world:

But pleasures are like poppies spread;  
 You seize the flow'r, its bloom is shed;  
 Or like the snow falls in the river,  
 A moment white—then melts forever;  
 Or like the borealis rays,  
 That flit ere you can point their place;  
 Or like the rainbow's lovely form  
 Evanishing amid the storm."

A better definition of pleasure than this from Burns you cannot find in all literature. You may get that transitory pleasure, yes, but you cannot find joy, you cannot find happiness. Happiness is found only along that well beaten track, narrow as it is, though straight, which leads to life eternal. That is my testimony to you. Sometimes there are obstacles, there is persecution, there is self-denial; there will be tears, because you are coming constantly in contact with these enticements, with these worldly ideals, and you have to overcome them, and for the moment there will seem to be sacrifice, but it is only temporary. The Lord never forsakes those who seek him. I add my testimony to that which has been given. Never. It may not come just the way you think, but it will come. The Lord will certainly fulfil his promise to you.

#### A PERSONAL TESTIMONY ON PRAYER.

Illustrative of this, I am constrained to add my personal testimony. I seldom speak of manifestations that have come to me. I do not know whether it is the Scotch reticence or what, but I do not like to speak of some things which are most sacred to me. I am glad to say that I have had many, which I treasure as most sacred; but along this line, mentioned by Brother Ivins, of faith and prayer, and subject of prayer and the assurance of answer to prayer, I am going to accede to the promptings and give you a personal testimony. I listened as a boy to just such admonition and testimony as we have heard from our brethren this afternoon regarding the principles of the gospel, the power of the Priesthood, the divinity of this work. I heard the admonition that we, too, might get that testimony if we would pray, but somehow I got an idea in youth that we could not get a testimony unless we had some manifestation. I read of the first vision of the prophet Joseph Smith, and I knew that he knew what he had received was of God; I heard of elders who had heard voices; I heard my father's testimony of a voice that had come to him, and somehow I received the impression that that was the source of all testimony. I realized in youth that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it; I felt that if I could get that, all else



would indeed seem insignificant. And so I did not neglect my prayers. I never felt that my prayer at night would bring that testimony; that was more of a prayer for protection, as I look back upon it now, to keep the burglars and other intruders away—really it was more of a selfish prayer—but I always felt that the secret prayer, whether in the room or out in the grove or on the hills, would be the place where that testimony would come. So, accordingly, I have knelt more than once by the service-berry bush, as my saddle-horse stood by the side. I remember riding over the hills one afternoon, thinking of these things, and concluded there in the silence of the hills was the best place to get that testimony. I stopped my horse, threw the reins over his head, and withdrew just a few steps and knelt by the side of a tree. The air was clear and pure, the sunshine delightful; the verdure of the wild trees and grass and the flowers scented the air; as I recall the incident all the surroundings come to me anew. I knelt down and with all the fervor of my heart poured out my soul to God, and asked him for a testimony of this gospel. I had in mind that there would be some manifestation, that I should receive some transformation that would leave me absolutely without doubt. I got up, mounted my horse, and as he started over the trail I remember rather introspectively searching myself, and involuntarily shaking my head, said to myself, “No, sir, there is no change; I am just the same boy I was before I knelt down.” The anticipated manifestation had not come. Nor was that the only occasion. However, it did come, but not in the way I had anticipated. Even the manifestation of God’s power and the presence of his angels came, but when it did come it was simply a confirmation; it was not the testimony.

#### OBEDIENCE TO GOD’S WILL INCREASES ANSWER TO PRAYER.

I remember on one occasion when I was seven thousand miles from here, when President James McMurrin was attending a conference in Scotland, that in a priesthood meeting the power of God was so manifest that one man present in that little room jumped to his feet and said, “Brethren, there are angels in this room,” and strong men began to weep, not for fear, not for sorrow, but out of the fulness of their souls, which left them a testimony of the truth of that statement. The man’s declaration did not impress me very much; but the Spirit present did impress me; but when President McMurrin, a brother to Joseph, arose and said, “Yes, there are angels in this room, and one of them is the guardian angel of that young man sitting there”—and he pointed to a young Elder whom I knew and who was in our conference—he was weeping as though his soul would overflow, “and,” continued President McMurrin, “the other is the guardian angel of that young man there,” and pointed to a boy with whom I had been associated and with whom I have been since. I knew by inspiration that what President McMurrin said was true. Why there was not one in the room who did not know it. And then, when he turned

to me and in prophetic word pronounced my future, I knew that the answer to my boyish prayer had come. But the testimony that this work is divine had come, not through manifestation, great and glorious as it was, but through obedience to God's will, in harmony with Christ's promise, "If ye will do the will of my Father which is in heaven, ye shall know whether the doctrine is of God or whether I speak of myself." Test it from any source you wish, and you will find, my dear fellow-workers, that there is not one phase of the gospel of Jesus Christ which will not stand that test; and as you, in your weakness, as you in your youth, undertake to embrace these principles of life everlasting, you will find it instilling upon your soul a benediction of the Holy Spirit which will give you a testimony beyond any possibility of a doubt that God lives, that he is indeed our Father, and that this is his work established through the prophet Joseph Smith. That is my testimony to you. I know it. The most precious thing in life. You can test it. I would rather have my sons and daughters feel that than to obtain any earthly emoluments, because I know then that they will be good citizens, I know they will be good fathers and good mothers, I know they will be honest and true to everybody, and to God; why, I know that everything which a man ought to be and which a woman ought to be, they will become, and they will do it through obedience to these divine principles.

#### THE GREATEST BLESSING OF ALL.

Boys and girls, my brethren and sisters, God bless us and guide us to be true, true to him and his work. That work which is commonly called "Mormonism" is in very deed the gospel of Jesus Christ. May he give us strength to live it, not only to preach it, not only to bear testimony to it by voice, but in very deed to live it and bear testimony to the world thereby that we do know whereof we speak. And that reminds me of a little line which I think is appropriate here, which will perhaps crystallize this thought more effectively than my words. I chanced to pick it up recently. The author says:

So, he died for his faith! That is fine—  
More than most of us do;  
But, stay, can you add to that line  
That he lived for it, too?

In his death he bore witness at last  
As a martyr of truth.  
Did his life do the same in the past  
From the days of his youth?

It is easy to die. Men have died  
For a wish or a whim—  
From bravado or passion or pride—  
Was it harder for him?

But to live—every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt  
And the world with contempt.

Was it thus that he plodded ahead,  
 Never turning aside?  
 Then we'll talk of the life that he led,  
 Never mind how he died.—*Ernest Crosby.*

That life, with prayer and purity, will give you the greatest blessing in all this world, a testimony of the Lord Jesus Christ, which I pray we may all have, and go out from this glorious conference to our various wards and stakes, and disseminate and radiate from our very being the truths and expressions of this conference, I pray, in the name of Jesus Christ. Amen.

The General Authorities of the Church were presented by Elder David O. McKay and unanimously sustained, as in the Tabernacle.

The L. D. S. High School Choir sang: "One Sweetly Solemn Thought."

Benediction was pronounced by Elder John L. Henrie, President of the Panguitch stake of Zion.

## OUT-DOORS OVERFLOW MEETING

An open-air meeting was held at the Bureau of Information building, Sunday afternoon, 2 o'clock, October 5.

Elder Stephen L. Richards, of the Council of the Twelve, presided. The congregation sang:

Redeemer of Israel,  
 Our only delight,  
 On whom for a blessing we call,  
 Our shadow by day,  
 And our pillar by night,  
 Our King, our Deliv'rer, our all.

We know He is coming  
 To gather His sheep,  
 And lead them to Zion in love;  
 For why in the valley  
 Of death should they weep,  
 Or in the lone wilderness rove?

How long we have wandered  
 As strangers in sin,  
 And cried in the desert for Thee!  
 Our foes have rejoiced  
 When our sorrows they've seen,  
 But Israel will shortly be free.

As children of Zion,  
 Good tidings for us,  
 The tokens already appear;  
 Fear not, and be just,  
 For the kingdom is ours;  
 The hour of redemption is near.

Prayer was offered by Elder Lawrence W. Richards, secretary of the Deseret Sunday School Union.

The congregation sang: "We thank thee, O God, for a prophet."

### ELDER SAMUEL O. BENNION

(President of the Central States Mission)

I trust, my brethren and sisters and friends, that I may enjoy the Spirit of the Lord, in attempting to address you upon this occasion. I am very happy to be here and to have the opportunity of bearing testimony to the things which I know to be the truth.

The message of the Church of Jesus Christ of Latter-day Saints to the children of men is one of good will. The Church extends a friendly feeling toward men, and desires to encourage men and women to look unto the Lord in a way that will bring unto them salvation, for, as was said in our service yesterday by Elder David O. McKay, there is no name under heaven whereby men may obtain salvation except the name of Jesus Christ, our Lord. It matters not what denominations may preach or what men may say concerning the true order of worship, there can only be one way by which men may be saved and that is through a strict obedience to the principles of the gospel taught by Jesus Christ our Lord and which have been revealed again anew in the dispensation of time in which we live.

We know that the Lord's way of communicating with men upon the earth, according to history and according to scripture, has always been by revelation, either through personal visitation or through revelation by angels, or by his voice; by these means he has communicated with men at various times since the beginning of the world, whenever he has had a message to bear unto his children. And I bear testimony unto you that in the dispensation of time in which we live he has spoken again and revealed the gospel of Christ with all its gifts and blessings, that the children of men who inhabit this land and this earth in these the last years of the earth's history shall have the privilege of redeeming themselves through repentance if they desire, and I take it for granted that the majority of men and women desire to be saved. I take it for granted that they desire to obtain the best they can in life, and I feel that when the true order of worship is made known unto men they will come unto him and receive the blessings which he has promised unto them. I believe that the Lord, who created this earth and who arranged it so beautifully, of which you and I are witnesses in a measure, provides a still greater measure for his children who are the highest of his creation, and that he does not leave us upon this earth to go through the world alone and to take chances of salvation, when in the hearts of his children there is a desire to serve him and to keep his commandments.

I have never seen occasion to fall out with the Protestant churches



of this country, or the Catholic church, or with any of the churches, but, after going into the question thoroughly, I have become convinced beyond the question of a doubt—and to me it is a real possession—that in the Church of Jesus Christ of Latter-day Saints is the authority of God on this earth. There can not be found in any other church the authority to preach the gospel and to administer in the ordinances of it, to take men and women into the waters of baptism and to confer upon them the gift and power of the Holy Ghost, which is a witness unto all men that Jesus is the Christ and that this is his work.

Paul said that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost, and if that was true in the days of Paul (and the world, practically, so far as Christianity is concerned, swears by him), then it is true today. If it was necessary then for men, in order to obtain that truth, to follow the instructions he gave, it is necessary now. God ordained one plan in the beginning. He has said that he is the same yesterday, today, and forever, and if that be true so are his principles. There can be no variation. The same doctrine must be taught today that was taught in the days of Adam, that was taught in the days of Enoch; that was taught in the days of Abraham, and so down. If he shows no turning nor shadow of change, and I am sure that he does not, then his doctrine applies to the children of men in this dispensation as it did in the days of the Christ, and even back unto the days of Adam. And this is that through repentance and faith in God, men may turn unto him and be redeemed of him and then go on to perfection, as Paul has stated, "Not laying again the foundation of repentance from dead works and of faith towards God, but go on to perfection," receiving the higher principles and ordinances of the gospel, which lead men into the eternal worlds from whence they came.

These principles give men an understanding in a measure of the positions that they shall occupy in that future which will be according to their works upon the earth. I am convinced, my brethren and sisters and friends, that the condition of men and women in this world is according to the blessings pronounced upon them and according to their works in that world from which we came. We may all have, it is true, the same rights and the same blessings and promises, but they are all predicated upon obedience, and in the future that awaits us, your life and mine, and that of every other son and daughter of God, will depend largely upon our life here in the flesh.

It was the order of God our Father in the beginning, that there should be continually among us a living prophet, and there can be no scripture brought forth to prove that there has ever been made a change. God has always had a prophet to reveal unto his children his mind and his will from the days of Adam until now, with the exception of the time when the people apostatized and the gospel was taken from the earth. When I looked upon President Heber J. Grant this morning, a man that we have known all our lives (I remember him

from the days of my childhood) ; when I heard him bearing testimony unto Israel gathered together, it came to me again that there was a prophet of God. There came into this world with Heber J. Grant this blessing which he received as an endowment, according to his faith in the world from which he came, that he was to be born into the world a leader and a prophet of God. I said to myself: Verily is it true that leaders are not made, but they are born. They come into the world born leaders, born prophets, men who have been trained in the royal Priesthood of our Father, and their works do follow them when they are given the opportunity in the flesh, and we see him, we hear him, and we can bear testimony unto the children of men that in the valleys of the mountains, in the tops of the everlasting hills there stands and lives a prophet of God, who is in direct communication with his Father and with our Father, for your good and for mine. Happy are we if we pay attention unto the things which we hear from time to time, especially those things which pertain unto us, individually, in our own lives.

Thanks be to our Father that we have come upon the earth in a day and in a time when the gospel is here, when the prophets of God are here to govern and control, and, mark you, my brethren and sisters and friends, whether you be of the Church or not, I want to say to you if you question the things that I say concerning the gospel of Jesus Christ and the things I have spoken, I refer you to the law and to the testimony. If you think men and women come into this world by chance and that they are given opportunities here without appointment you are very much mistaken, for it is not the order of the Son of God and is not found in the scripture in which we all believe more or less. Men come into this world according to their works, according to their faith, and according to their devotion, and we, when we leave this world, will go on and find there a future arranged for us according to our life in the flesh. We heard President Grant say this morning, and it is a principle in which we all believe, that he saw his father and the prophet Joseph Smith and that he saw them consulting together concerning his appointment. Is not that the scripture? We read in the scripture concerning the history of Job that the sons of God were gathered together and Satan was there also. The president this morning brought to our attention that these things do occur in this dispensation, and in our day; and that those who have preceded him, those who have gone from among our midst as bishops and as presiding officers, do live and that they enjoy their faculties, that they are able to hear, and to speak, to act, and to work according to the pattern of the Almighty God, that they do not lose their individual entity when they leave this earth, and that their life there is a continuation of their life here, and their powers and their usefulness are based upon their activity here in the flesh. I pray the Lord to bless you in the name of Jesus. Amen.

## ELDER WINSLOW FARR SMITH

(President of the Northern States Mission)

"God moves in a mysterious way,  
His wonders to perform.  
He plants his footsteps in the sea,  
And rides upon the storm."

These words were given to us by an inspired man many years ago, and yet, my brethren and sisters, they are just as vital and just as much in force, and just as true now as they were at the time they were given. It is a fact, an absolutely positive thing that you can not get away from, that God moves in a mysterious way, his wonders to perform. And in this mysteriousness we do not need to look at things that we can not understand. We do not need to look for the supernatural. We do not need to expect some most marvelous manifestation of the supernatural in our behalf, in order for us to understand, but the mysterious way that God moves in, his wonders to perform, is the way of nature, is the way of order, is the way of law, is according to the plan which has existed from time out of mind, and unless we are in tune with that plan, with that scheme, we cannot understand things, and we can not know just what is happening.

It is a strange thing that many of our members are always looking for something absolutely extraordinary. It is another thing that many of our members are here in the Church today because God has granted unto them some remarkable manifestation of his power, but the great thing is that the vast majority of the members of the Church of Jesus Christ of Latter-day Saints are in the Church today because they have a living, vital and abiding faith in the power of Almighty God.

I trust that those who are within the sound of my voice are members of the Church for this reason, that you have founded your faith absolutely and completely on that rock that Christ named as the foundation of his Church. I trust that you are ordering your lives, that things are shaping with you, that you are in tune with our Father and his wonderful plan. Has it ever occurred to you that perfect knowledge is what the devil himself possesses? Has it ever occurred to you that many men, who fight against God and his kingdom, know beyond the question of a doubt that the Gospel is true. Has it ever occurred to you that in this fighting, the one thing that is lacking in their make-up is that very vital thing, faith in Almighty God? I beg of you to consider this question, weigh it very, very seriously. I have in mind a man right now, whom I met but a few weeks ago, who claims to have had revealed to him the Son of God himself, and yet that man lacks something in his make-up to hold him fast to the Church and to the gospel of Jesus Christ. Something has come between him and the testimony that he had, and instead of being a helper, a supporter of, and a fighter for, the doctrines of Christ, and the missionaries working in

his field he is a hindrance. He is in opposition, out of harmony, and I said to that man:

"Brother, do you know that the devil himself knows absolutely that God lives? Do you know that Oliver Cowdery, who had most wonderful manifestations, so much so that he was called of God directly by prophecy and by revelation, and had given unto him most wonderful visions; do you know that that man lost the Spirit of God through some cause? And I tell you, my brother, right here and right now—and I do it in love and in kindness, and I do it with the desire to see you hold fast to that which you know is true—that unless you order your life, and unless you come in and put your shoulder to the wheel, right now, and support the men who are here working with you in this branch, the fact that you have seen Christ will not matter. The knowledge, the faith, will be taken from you, and you will be left, according to the promise in the Doctrine and Covenants, to kick against the pricks."

Now, we, here, are members, I hope, every one of us, of the Church of Jesus Christ of Latter-day Saints. We are all claiming testimonies of the gospel. We are all professing that we know it is true, and yet here we are living in a day and age of reservations, and far too many of us are taking reservations as regards to the principles of the everlasting gospel. I ask you, and ask you to ask yourselves, Do you believe in God and in his Son Jesus Christ? and you will say, Yes, I guess I do. I will ask you if you keep the Word of Wisdom, if you believe that God spoke the truth when he gave that word, and you will hesitate. Now, if you are reserving the right to accept or reject the principles of this gospel, you are on mighty dangerous ground, for when you have one thing you don't believe it is a very simple thing to make it two and three and four, and it becomes a mighty serious thing. Unless you watch yourself, and unless you turn, instead of having faith in God you will be an enemy of him and his kingdom. That is just exactly where we are. The fact that God has blessed us, and given us that knowledge doesn't mean that we can keep it. Marvelous promises, beyond our comprehension, so deep and so unfathomable in their nature that we can not comprehend them, have been made to us, if we will live according to his law and keep his commandments and do the things that he has commanded.

I want to read to you just a few verses from the Doctrine and Covenants, and I want you to ponder over them, think about them, and study them, and I beg of you to make them a part of your lives. If you will do it, out of this study and this application will come the joy that is yours. In 1832 the Father gave to Joseph Smith and Sidney Rigdon, a man who fell away, this wonderful promise:

Hear, O ye heavens, and give ear, O earth, and rejoice, ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour.

Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out;

His purposes fail not, neither are there any who can stay his hand;



From eternity to eternity he is the same, and his years never fail.

For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end;

Great shall be their reward and eternal shall be their glory;

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom,

Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations;

And their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought;

For by my spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

My brethren and sisters, to me the most glorious promise that we can expect here as mortals on earth is the promise that God gave in that revelation. I declare unto you in humility and in candor that this subject is so vital, so big, so all-embracing, that unless we take hold of it, study it, and make it part of our lives, we are losing the opportunity knocking at our door today, as it knocks at every door. How common it is for us to kneel down and pray to our Father in heaven for blessings we do not deserve. How common it is for us to say, Why, I have never been blessed, when we do not deserve the blessings; and yet, our heavenly Father has promised, not only promised, has pledged himself, that if we will do our share he will do his. Look into your own minds, your own hearts, your own souls, take your own lives into consideration, are we *doing* the things that will bring us those blessings.

I can not expect the blessing he has promised on condition of keeping the Word of Wisdom, if I don't keep the Word of Wisdom. I can not expect the Lord to give me the blessing that is predicated upon the payment of tithes, if I don't pay tithes. I can't expect the blessing predicated upon being honest, virtuous, clean, just, honorable, upright and faithful, unless I perform the acts that bring forth those blessings. I declare to you, as a servant of the living God, that it is vital. In this day of skepticism we must know for ourselves absolutely whether the gospel be of God or whether it be of man; and if we don't know, it is only a matter of time until we will be outside and in the hands of the evil one.

My testimony is that the gospel is true. My testimony is that it is worth while. This morning, when I listened to President Heber J. Grant bear his marvelous testimony, my whole being was thrilled, and I said to myself: Can any man hearing those words not perform to the utmost the work which God has asked him to do?

Brethren and sisters, do not only hear these words; take them to your hearts, put them into practice, take them into your lives. Who will be blessed by your doing so? Not the other fellow; no, but you yourselves, will be blessed. God help you. Amen.

The congregation sang :

Now let us rejoice in the day of salvation;  
 No longer as strangers on earth need we roam,  
 Good tidings are sounding to us and each nation,  
 And shortly the hour of redemption will come;  
 When all that was promised the Saints will be given,  
 And none will molest them from morn until even,  
 And earth will appear as the garden of Eden;  
 And Jesus will say to all Israel, Come home.

We'll love one another, and never dissemble,  
 But cease to do evil, and ever be one;  
 And when the ungodly are fearing and tremble,  
 We'll watch for the day when the Savior will come:  
 When all that was promised the Saints will be given,  
 And none will molest them from morn until even,  
 And earth will appear as the garden of Eden,  
 And Jesus will say to all Israel, Come home.

In faith we'll rely on the arm of Jehovah  
 To guide through these last days of trouble and gloom,  
 And after the scourges and harvest are over,  
 We'll rise with the just when the Savior doth come.  
 Then all that was promised the Saints will be given,  
 And they will be crowned as the angels of heaven,  
 And earth will appear as the garden of Eden,  
 And Christ and His people will ever be one.

### ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

*My brethren and sisters*, I think that with much propriety, so far as houses of worship are concerned on this block, we could sing the good old hymn: "Give us room that we may dwell," for Zion is growing. There are many people who have preached a funeral sermon over "Mormonism," and sung their mournful dirges; these people have gone, but "Mormonism" survives. It lives because it is God's work.

The Latter-day Saints, by obeying counsel and living their religion, can not fall into the hands of men. David said: "Let me fall now into the hand of the Lord, \* \* \* but let me not fall into the hand of man." When a man by neglect of duty or by transgression wanders from the path of the gospel, he falls into the hands of men, into a bondage cruel and bitter. Let us fall into the hands of God.

The splendid message so splendidly delivered by the prophet of God, President Heber J. Grant, reached the hearts of the people. Why? Because he spoke under the power of the Holy Ghost, and the Book of Mormon says that when a man speaketh by the power of the Holy Ghost his words go to the hearts of the children of men, and so a minister of the gospel is not as sounding brass or a tinkling cymbal, but he is the medium, the instrument, through whom God ministers

spiritual comfort unto the children of men. This people are led by wise shepherds. They are not tossed to and fro by every wind of doctrine, but the leaders of this Church, speaking the truth in love, are guiding the children of God on to their destiny, which God hath mapped out for the faithful.

A great writer has said that the awakening of the conscience is the grandeur of the soul. If our consciences have been awakened, which I know that they have, if we have been renewed by the good spirit, by the counsel we have heard, then in the grandeur of our souls we will go to our homes and diffuse the spirit of life and instruction that we have received at this great gathering. Repentance is divine. Why? Because it is a gift from God. O God, awaken the conscience of the world that their souls which thou hast created may shine out in the grandeur of repentance.

I have felt during this conference that the speakers have clarified our vision. What is a man without vision? What is a man without an object in life? He is like "a painted ship upon a painted ocean." A life, to be successful, must have directness of purpose, and one reason for the strength of this work and of this people is that God has blessed us with a mission, with a work. O, blessed be the man with a work and the people with a mission. When the Angel Moroni appeared to the prophet Joseph Smith he did not say, "you may wear soft clothing, God is going to give you ease," but he said: "God has a work for you to do," and in that work the Prophet Joseph Smith achieved greatness and the favor of God, and that is how we are becoming a great people, not by what we receive, but by what we give. For it is more blessed to give than to receive. Now the prophet of old said: Where there is no vision the people perish. I can not believe that he meant the gentiles exclusively. I believe he meant his people as well as the gentiles. Have we not a vision? What is it? First, our divine commission to preach the gospel unto every nation, kindred, tongue and people. Second, the glorious second coming of the Son of God, before whom all wickedness shall flee, and before whose power evil shall be subdued. Lord Macaulay said: "It was before Deity embodied in a human form—walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger and bleeding on the cross, that the pride of the philosophers and the swords of thirty legions were humbled in the dust." It is before this power that war is going to cease forever and God's will be done on earth as it is done in heaven. We believe in the glorious millennial reign, in a literal resurrection of the dead, in the reunion of families in heaven, of the sanctification of this earth to be the abiding place forever of the sanctified of God. This is part of the vision. God help us that we may not lose this vision, that it may not be blurred by neglect of duty or by transgression. The Jews perished because they had no vision. They had the holy scriptures which set forth the coming of the Son of God. They had the words of the prophets, but when Jesus came they had no vision

to perceive him, his glorious divine character, and they perished; they perished under means of grace until the times of refreshing shall come from the Lord.

Now, my brethren and sisters, what of the mission of Joseph Smith? I tell you that above the dust and blood and smoke of the horrible carnage of the world-war stand in the prophecies of Joseph Smith. His prophecies are written across the sky that all may read. A great man has said that a prophecy fulfilled is a permanent miracle, and therefore we can behold a permanent miracle every day of our lives. Go on historic Chickamauga, see the monuments that the southern people have erected to commemorate the valor of the boys who wore the gray. Go to Gettysburg where the northern people, have builded monuments to symbolize and to perpetuate in the memory of their children the bravery and valor of their fathers and brothers. Shakespeare spoke the truth when he said: "And this our life exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in everything." Each of the monuments on the great battlefields of this country preach a daily sermon, an hourly sermon, that Joseph Smith was a prophet of God. In the Doctrine and Covenants God said to Joseph Smith: "Behold the world is ripening in iniquity and it must needs be that the children of men, are stirred up unto repentance, both the Gentiles and also the House of Israel." Was Joseph Smith a prophet of God? Did he speak the truth? Men have been preaching the results of day-dreams: they have been building "castles in the air." They have asserted that, with the advance of medical skill and the cultivation of the arts and the sciences, the world was growing better every day, and yet God said that it was ripening in iniquity. It took the draft boards, the examining boards, to discover to a great many people that they had been living in a "fool's paradise." Only a few weeks ago one of the foremost statesmen of an empire on whose dominions the sun never sets declared that his country could accomplish any task assigned her if it were not for consumption and venereal diseases. Did God speak the truth? Down at Savannah, Georgia, only a short time ago, a Methodist bishop declared that the world was more wicked and corrupt than it was in the days of ancient Rome and ancient Greece. I ask again, Was Joseph Smith a prophet of God? Did he speak the truth? Yes, statesmen, theologians declare that he did. Now, my brethren and sisters, this is our mission, to proclaim repentance unto the world. God is going to create a new heaven, a new earth, for he says: "Behold, I make all things new." I tell you truthfully and in the fear of the Lord that he is working today perhaps a greater miracle than that of creating a new heaven or a new earth. We read that man is the noblest work of God and this is true. The young men, your sons, striplings, so to speak, are being sent out into the world, without much previous preparation for the ministry, oh, God is recreating those young men. He is making them powerful in testimony and in preaching his word. Samuel told Saul, that if



he, Saul, did his duty God would give him another heart, and turn him into another man. God is recreating these young men, he is recreating you, by the principles of the gospel, by the principle of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost.

Brethren and sisters, how good it is to be in the service of the Lord. In the Book of Mormon we read that when a man is engaged in the service of his fellow men, he is only engaged in the service of his God. Service is the crown of every good man's life. The life that is lived for itself is barren; it is no good. The man who lives for himself, shrivels up, he dies, for only by working for others can we hope to survive in everything that is good. The crown of President Grant's life is splendid service to God and his fellow men. The crown of the lives of the apostles and all the leaders of the Church, from Joseph Smith down to the present time, is the crown of service. It glows with the light of heaven's approbation. It is the crown of the life of the Son of God. He died, he served us that we might live, for he descended below all things to bring our redemption from sin and from the grave.

I bear testimony unto you that Jesus Christ is in truth the very Son of God, the Redeemer of the world, the Christ. I bear testimony to you that Joseph Smith was his prophet, divinely chosen, a splendid servant of the Lord, a man whom God loved, a being whom all the earth shall yet honor and revere.

Praise to the man who communed with Jehovah!

Jesus annointed "that Prophet and Seer"—

Blessed to open the last dispensation;

Kings shall extol him and nations revere.

Amen.

## ELDER STEPHEN L. RICHARDS

*My brethren and sisters*, the sight that I now behold is, I think, one of the most inspiring and impressive that I have beheld at any time. The large congregation gathered here, in addition to the congregations gathered in the Tabernacle, the Assembly Hall, and Barratt Hall is really more significant of the growth of Zion than it is to see the great audience that gathers in the tabernacle.

"WHAT HATH GOD WROUGHT?"

Zion is growing. I thought, as I behold the great multitudes filling this temple block, of the marvelous work that has been accomplished since President Brigham Young and that party of pioneers gathered at the mouth of Emigration Canyon and looked over this

barren sage brush waste without a house, without a strip of green, except along the creek banks, without any indications of life, without the possibilities, seemingly, for development and the nurture and culture and advancement of a people. I thought, "What hath God wrought!" Here today are the representatives of a half million people, blessed of God, wealthy—wealthy in the goods of this world, more wealthy in the riches of heaven, possessed of the everlasting truth, convinced that they do have a great aim and purpose in life, striving to keep the commandments of God, with whom is lodged the great kernel of truth which shall yet fill the whole earth. As I think and contemplate upon the advancement of the people of God, my testimony, my conviction of the truth, is strengthened and confirmed. No work that is not inspired by the divine will could ever have grown, could ever have made the marvelous accomplishments that this work has made.

#### THE GOSPEL THE WHOLE TRUTH.

How has it been done? It has been done by the overruling hand of God himself. It is not man's work. Never within the Church has there been a man with such intellect, with such power, with such foresight as to plan the great work that has transpired here in this three-quarters of a century. Men and women, you are the possessors of the greatest heritage that God our Father can give to his people. You, above all people in this world, and I say it, not boastingly, not seeking to aggrandize ourselves, but to speak the truth, you are the only people on this earth who have God's whole truth. It has been my good fortune in the last several years to pass around in various cities of the country, to mingle in the assemblies of thoughtful men and women, seeking in one manner and another to advance the interests of humanity. Only a short time ago I had the privilege of being in the National Bar Association, gathered at Boston. There I heard men from all over this country, from Canada on the north, from England across the water, from our insular possessions, and from other countries as well, discuss the great problems that confront the world. I heard them advance their theories for reconstruction. I heard them propose their remedies, but after I had heard them all, I said to myself: in humility, in recognition of God's goodness, Thank God we have the whole truth. Others have fragments of it. God has selected men and women all over the world to help do his work. The Spirit of God is not confined to us alone, but here we have the whole truth. I have never heard anything advanced that sounds like the truth, that is good, praiseworthy, desirable for men, that is not embraced in the gospel of Jesus Christ.

#### MANHOOD, WOMANHOOD, TRUE CHARACTER MOST VALUABLE.

We have had a remarkable experience during the last four or five years. The earth and the people of the earth have been tested.

They have gone through the great test of war. Our own country has been in the conflict. We have been called upon to give the utmost of our resources in manhood, in womanhood, in materials, for the advancement of our interest and the interest of our allies. Above all things else, the thing that has been found to be of most value is manhood and womanhood, true character, the genuine quality that goes to make men and women serviceable, useful and efficient. If our government, as well as the other governments of the earth have discovered anything, they have discovered that their power, their great resources depend upon the men and women who make up a nation. They have discovered that not numbers alone count. They have found that it is the quality of citizenship that counts rather than the quantity of it. We discovered very much to our sorrow when the examinations were made, which have been referred to, that a very large number, not an inconsiderable percentage of all the young men that were examined for Uncle Sam's service, were found to be not fit, unclean in many cases. The country has discovered that that kind of manhood won't subserve the interests of the government. The country has discovered that the only kind of men that will do its work are the men and women who are fit and clean. In recognition of the great principles for which our people have stood, since the inception of the Church, I construe the experience that we have had to be a confirmation, a testimony of the divinity of the work and of the inspiration which came to our first leaders in the establishment of the glorious doctrines and principles which have preserved us as a people, and have contributed to our growth and our advancement.

BOYS, DEFENDERS OF AMERICA, DEFEND YOURSELVES AGAINST SIN.

The Word of Wisdom, that simple, plain, understandable law of the Church, has been referred to. Let me say to you men and women that in my judgment that simple Word of Wisdom will do more for the advancement of the ultimate destiny of a country than any other law that I know of. Men and women, boys and girls who conform their lives to that simple commandment of the Lord will be the kind of men and women, the kind of boys and girls that a country will be proud of, the kind that will render service in times of need. Our boys have gone forth to fight the country's battles, they have responded in a noble manner. They did their work. They did it well. They saved the country. They saved my home and yours. They saved the great, inestimably valuable principles of liberty and freedom and justice that were so dear, and are so dear, to the heart of every American, yet in spite of all they have done and with all the good that they have done, they have not altogether saved themselves. I would have them not only save their country, I would have them save themselves, and I believe that the greatest duty that we can perform for them, the manner in which we can best show our appreciation of their valiant service, is to

take them by the hand, indeed, put our arms around them and say to them: Boys, boys, defenders of America, defend yourselves against the incursion of sin, against the ravages of disease, against the temptations and snares of the devil. Keep yourselves free from the sins of the earth, prepare yourselves to win the victory for the whole country, for let me tell you the winning of the war did not of itself mean the winning of the victory for the great mass of humanity. That is still to be won and as some wise man has said it will be won by that country or those countries which a generation hence have produced the finest young men and the finest young women. And that is true.

#### THE INSIDIOUS CIGARETTE EVIL.

I observe regretfully, sorrowfully, that a great number of the young men who went over to fight for our country have come back addicted to the use of tobacco. It is, in my judgment, a most unfortunate outcome of their experience. Many of them never used it before. Most of them who went from this section of the country have been taught that it was against their interest, that it was against the law of the Church, and that it would only make for their ill health, and would contribute to their downfall in life. I recognize the fact that there is more or less excuse for them. I recognize the fact that everywhere they went, every station at which they stopped, every hamlet that they visited, there came to them offers of tobacco in one form or another. Young ladies, thinking to do them kindness and to show them courtesy, presented them that everlasting cigarette,—the cigarette on every side. Many of them were so led to adopt this practice. Then in order to increase their temptation, in order to make it harder for them to resist, there has gone forth in this country and in other countries the most damnable campaign of advertising that has ever been initiated or maintained in all the earth, the campaign begun by the National Tobacco Trust, which has for its aim and object the enslavement of every young man, and woman, too, with this vile and injurious practice of using tobacco. You cannot go down a street, you cannot look beside a railroad track, you cannot observe a prominent place without seeing great, expensive bill boards advertising, soliciting for the use of tobacco in the most insidious ways, appealing indeed to the very love of a son for his father. Have you ever seen that great bill board upon which are printed these words: "Ask Dad, he knows," appealing to the desire of the boy to imitate the example which his father, in weakness, may have set. What a fearful thing! Well, men and women, that is before you. What are you going to do with it? Are you going to let this great trust that has not one single motive in this world, other than to make money, corrupt the morals of your boys and girls under that slavish and terrible practice of using tobacco? If you do, you will repent of it. The time will come when you will wish you had not. In behalf of the Church, in behalf of all those who stand for the uplift



and the advancement of the young, I call upon you, men and women, whether you are members of our Church or not, to stand against this fearful campaign, to stand for that which will bring your boys and girls up to high ideals, to nobler aspirations in life, that will make them fit, fit for the world's service.

#### SMOKERS NOT WANTED IN BUSINESS.

I am grateful to say that there are a great many large business institutions in the country that won't hire a boy who smokes a cigarette. There are a great many institutions that have recognized the evil of this practice to such an extent that they will not have within their institutions a man who uses tobacco. That will help, but unfortunately there are thousands of other institutions which do not seem to care one whit for the morals of the community and which have no purpose except to gain money. There are thousands of men and women in this world who would be willing to sacrifice the soul of a man to gain a dollar. They are the ones against whom we must fight.

#### ENFORCE THE LAWS AGAINST TOBACCO.

I want to remind you that we have upon our statute books, enacted by the legislature of this state, laws which make it a crime to sell cigarettes or tobacco in any form to boys under the age of 21 years. I am reminded that those same laws are upon the statutes of other states. I believe it to be the duty of every citizen, of every man who has at heart the welfare of his country, to stand for the enforcement of these laws. I do not believe a man is entitled to the privileges and the blessings and the opportunities of citizenship unless he is willing to take the burdens and the obligations that come with them, and one of the obligations that come with citizenship is to see that the laws are enforced. Therefore, I call upon my dear friends, those whom I know have at heart the welfare of the young, to see to it that so far as it lies within your power you cause these laws to be enforced. I call upon you to get behind the prosecuting authorities to help to sustain the law, and if I had my way I would boycott every store, every place of business in this whole land that persisted in selling cigarettes and tobacco in violation of the law. I would not buy a pound of butter, I would not buy a pound of sugar, if I could help it, from any institution that persisted in taking action looking to the wrecking of the life of a boy.

#### THE PICTURE NOT OVERDRAWN.

Now, you may think that my attitude, and the attitude of my brethren, are extreme. Let me tell you why we feel so serious about this matter, why we look upon the prospects with so much of concern.

Boys who begin to smoke cigarettes take the initial step that tends to lead them downward. We know that aside from the deleterious effect caused to their health by this noxious weed, the associations, the manner of living, the habits of life are of even more serious consequence as they are attributable in many instances to the use of tobacco. A boy from a good family, with high ideals, with good standards in his life is induced to smoke cigarettes. What is the result? He cannot smoke at home; his folks will not have the smoking there. He has to go away from home. When he goes away from home he loses the influence that should surround him. He becomes estranged from his father and his mother. The ties that bind, the safeguards that are placed around him are lost, and in many, many cases he is led down into bad company. He comes in contact with vicious characters and the very things that he most needs during his dangerous period of life are withdrawn from him. He is left to himself and in consequence he loses himself. He loses the fine standards, the high ideals that he had, and he comes to grief. In addition to that, a young man who knows that it is against the law of the Church to use tobacco, when he succumbs to that practice, cannot pray. He loses the spirit of prayer. He recognizes the fact that his life is not in conformity with the principles of the gospel. He loses respect for his leaders. He loses the love and the confidence of the men and women who can help him, and I tell you he is in a dangerous place. Do you think I overdraw the picture? I only call upon you to consult your own experiences and your own observations. I ask you, have you ever known of the use of tobacco helping any man or any boy in this world? I ask you, if after you have made careful observation you do not conclude that it is at the very root, at the very initiation of much of the crime, the back-sliding, and the falling away among our people and among all people.

#### LET ALL UNITE AGAINST THE EVIL.

Now, my brethren and sisters, I trust that every man and woman who stands here, I trust that every one who claims membership in this great Church, indeed, I could hope that all who claim citizenship in these great states here, in these valleys of the mountains, will pledge themselves to stand by the law of God and the law of the land. I trust that every man will use his influence to see that these laws are enforced, and I trust that the women will add the force of their power as well. Not alone, of course, can we hope to accomplish the result that we seek for by the external pressure we can bring by force of law. We must do it from within. We must teach these boys that it is wrong. We must save them, save them for themselves, save them for their home and save them for the country and for the church. In order to do that we have got to instil in them a love and a respect for the principles of the gospel. We have got to teach them to have respect for the leaders of the Church. We have got to teach them

that they cannot criticize and condemn God's servants and continue to have the Spirit of God with them. We have got to teach them respect for law. We have got to teach them the obligations of citizenship. We have got to make them know that they are the principal ones upon whom the future of the Church, the future of the state, the future of the nation and the world depends.

#### LET PARENTS TEACH THE GOSPEL IN THE HOME.

Boys can realize their responsibility if it is put up to them rightly. I plead with my fellow parents to teach the boys and the girls the gospel of Jesus Christ in their homes. I plead with them to teach them these fundamental things that they have heard discussed here this afternoon, in order that they may be impressed with them, in order that they may know God, in order that they may recognize that Jesus Christ is the Savior of the world and that they must conform their lives to his laws or they cannot hope to be successful in any way in this life. I pray that our Father will bless the homes of the Latter-day Saints. I pray that every man who is the head of a household may be a father, a real father. I pray to God that every mother into whose loving hands is entrusted the nurture, the culture, the development of these precious human souls may be a mother, not just a woman. And if our homes are filled with mothers and real fathers, God will do the rest. Amen.

The Authorities of the Church were presented by Elder Stephen L. Richards, as in the Tabernacle, and unanimously sustained.

The congregation sang:

Lord, dismiss us with Thy blessing;  
 Fill our hearts with joy and peace;  
 Let us each, Thy love possessing,  
 Triumph in redeeming grace.  
 O refresh us,  
 Traveling through this wilderness.

Thanks we give, and adoration.  
 For the Gospel's joyful sound;  
 May the fruits of Thy salvation  
 In our hearts and lives abound.  
 Ever faithful,  
 To the truth may we be found.

Benediction by Elder Benjamin Goddard.

## CLOSING SESSION.

In the Tabernacle, the Conference was called to order at 2 o'clock p. m., by President Heber J. Grant who presided.

The choir and congregation sang:

The Spirit of God like a fire is burning!  
The latter-day glory begins to come forth;  
The visions and blessings of old are returning,  
And angels are coming to visit the earth.  
We'll sing and we'll shout with the armies of heaven,  
Hosanna, hosanna to God and the Lamb!  
Let glory to them in the highest be given,  
Henceforth and forever; amen and amen!

The Lord is extending the Saints' understanding,  
Restoring their judges and all as at first.  
The knowledge and power of God are expanding,  
The vail o'er the earth is beginning to burst,  
We'll sing and we'll shout, etc.

We'll call in our solemn assemblies in spirit,  
To spread forth the kingdom of heaven abroad,  
That we through our faith may begin to inherit  
The visions and blessings and glories of God.  
We'll sing and we'll shout, etc.

We'll wash and be washed, and with oil be anointed,  
Withal not omitting the washing of feet:  
For he that receiveth his penny appointed  
Must surely be clean at the harvest of wheat.  
We'll sing and we'll shout, etc.

Old Israel, that fled from the world for his freedom,  
Must come with the cloud and the pillar amain;  
A Moses and Aaron and Joshua lead him,  
And feed him on manna from heaven again.  
We'll sing and we'll shout, etc.

How blessed the day when the lamb and the lion  
Shall lie down together without any ire,  
And Ephraim be crowned with his blessing in Zion,  
As Jesus descends with His chariot of fire!  
We'll sing and we'll shout with the armies of heaven,  
Hosanna, hosanna to God and the Lamb!  
Let glory to them in the highest be given,  
Henceforth and forever; amen, and amen!

Prayer was offered by Elder David K. Udall, President of the St. Johns, Arizona, Stake of Zion.



## PRESIDENT HEBER J. GRANT

Elder Joseph Fielding Smith informs me that I made a mistake, he thinks, in announcing that his father's favorite hymn was, "Up-hold the Right." He believes his father's favorite hymn was, "I know that my Redeemer lives." As I read the other favorite hymn, I will read this one.

I know that my Redeemer lives;  
What comfort this sweet sentence gives!  
He lives, He lives, who once was dead,  
He lives, my ever-living head.

He lives to bless me with his love,  
He lives to plead for me above,  
He lives, my hungry soul to feed,  
He lives to bless in time of need.

He lives to grant me rich supply,  
He lives to guide me with His eye,  
He lives to comfort me when faint,  
He lives to hear my soul's complaint.

He lives to silence all my fears,  
He lives to wipe away my tears,  
He lives to calm my troubled heart,  
He lives, all blessings to impart,

He lives, my kind, wise, heavenly friend,  
He lives and loves me to the end,  
He lives, and while he lives I'll sing,  
He lives, my Prophet, Priest and King.

He lives, and grants me daily breath,  
He lives, and I shall conquer death,  
He lives, my mansion to prepare,  
He lives to bring me safely there.

He lives, all glory to His name!  
He lives, my Savior, still the same;  
O, the sweet joy this sentence gives,  
"I know that my Redeemer lives!"

You will note that I have changed one word in the second line of the last verse. I remember that whenever we sang this hymn in the Temple, President Smith insisted on reading that line as I have given it, "He lives, my Savior, still the same." I believe that I am safe in saying that no man who has ever stood at the head of the Church, within the recollection of us who were born in this valley, ever thrilled the hearts of the people in testifying that his Redeemer lived, as did our late beloved President Joseph F. Smith.

The choir sang: "Hear Him," from the Oratorio, "The Restoration," by B. Cecil Gates, solo by Emma Lucy Gates.

### PRESIDENT HEBER J. GRANT

That is very beautiful, indeed, and it seems very appropriate, in this magnificent structure, erected under the direction of President Brigham Young, that his grandson and his granddaughter should be connected with this beautiful singing.

I sometimes feel that we should have at least four days, instead of three, for conference, as there are so many from whom we would like to hear, but time will not permit. We will now hear briefly from the members of the First Council of Seventy.

### ELDER SEYMOUR B. YOUNG

(President of the First Council of Seventy.)

I am thankful, my brethren and sisters, for the honor of standing before you today. When I look over the vast congregation assembled here. I wonder within myself, What shall I say to you? But, the Lord being my helper, I shall say something, I hope, that will interest you as well as be a blessing for myself. I noticed that when it was announced that the music for this beautiful piece to be rendered at this session had been lost and found, a ripple of merriment was heard, in some part of the congregation. I have always been convinced that we are a light-hearted people; that we are always ready to appreciate merriment, as well as subjects more profound and sometimes sorrowful. I am reminded now of a visit I once made to one of our stakes of Zion. One of the brethren who accompanied us was among and is among the most eloquent, pleasing and forceful speakers; but I noticed that when he arose to speak the people began to smile, and before he had proceeded very far with his subject ripples of laughter were heard throughout the congregation; and I was reminded of a circumstance that I witnessed in London, many years ago. I was at a play, during the Christmas holidays, at the Drury Lane theatre. A man came on to the stage; and the moment he came before the audience, people began to smile, and finally to laugh; and when he had spoken a half dozen words, shouts of laughter were heard from every part of the house. I inquired of a neighbor, sitting near, "Who is the gentleman?"

"That is the celebrated William Buxton, known all over the world as the great comedian. Whenever he appears before the people they laugh; they are full of joy and merriment."

I thought this is very well and very necessary; and, yet in this particular congregation that I speak of in the north, I thought the merriment at times was a little out of place, because the brethren who visit those conferences, both for the Young Men's and the Young Ladies' Mutual, as well as for the Religion Classes, and for the gen-

eral assembly, for that matter, are handling and dealing with subjects that are serious, and of the utmost and greatest importance and moment for the consideration of all concerned.

I rejoice today for the privilege of standing before you. I am reminded of some facts pertaining to the history that has brought to pass present events. It was remarked here today that the allied nations of the world, recently banded together for the defense of the world, were ready and glad to stand in the defense of their common countries, and were ready for the announcement of a day which brought the Armistice and the cessation of bloodshed; and I am glad to say at this time that I have, I believe, seen the hand of the Lord manifest in this great war, time after time; and no greater manifestation and no greater joy could fill my heart than that which I experienced when peace was declared. So the peace that is being established and considered and accentuated and furthered by the League of Nations has my unqualified approval because if ever I felt like sustaining my brethren of the Authorities—which I always have felt, in every fiber of my being—I have the same feeling today; and I rejoice in this. President Heber J. Grant is the very man to decide these great questions; and I know that every true Latter-day Saint, I know that the Apostles and all the leading brethren who preside over the Church are one with him, in sustaining and upholding him as the true leader of this people, and we are. That makes me know, beyond a question of doubt, that the Latter-day Saints are on the right path, and on the direct line of progress and advancement. There have been men raised up by the hand and providence of Almighty God, time after time, to bring to pass the events and the great issues which we witness today.

The name of Lincoln was mentioned here by one of the speakers. It is recorded that his mother, Nancy Hanks Lincoln, in their little cabin home, in the wilds of old Kentucky, which was the Far West in that day, one morning went about her work smiling and singing, seemingly full of joy and rejoicing, and her husband said to her:

“Nancy, what makes you so happy?”

She said: “Thomas, last night I saw a vision; I was signalled from the shores of eternity, and I shall have a son. He will be a great man among men; for I saw that he was among men; for I saw that he was among the leaders of the nation, and that among the great men he was great. He came to his mother, put his arms around me and said: Mother, I have builded for you and for my country a beautiful palace, with marble pillars that reach to high heaven; but it has cost me my life.”

At the close of the war, forty days after his second inauguration as President, a crazy assassin sneaked into the procenium box, at the Ford theatre, in Washington, placed a pistol behind his ear and lodged a bullet in his brain. He had gone through the agony of four years and a half of the Civil War. He had met every difficulty,

face to face, when often members of his own party seemed in doubt, and many of them so far forgetting themselves that they came to him, with tears in their eyes, and with trembling voice, and said:

"Lincoln, you must stop the war, even if you break the Union."

Lincoln replied: "Never, while life is in me, will I surrender to those who would disrupt this glorious nation of ours;" and he maintained the cause of the Union through all those years of trial. When he had completed his task, the Union, the beautiful "palace" that he had established and maintained, the glorious Union of this glorious country was established more firmly than ever before; for the scourge of slavery was taken entirely from its institutions, and none but freemen occupied the soil of the United States. So he had builded the palace with beautiful marble pillars, for his countrymen and for his loved ones. Sacrifice seems to have been the law of those great hearts who have been the ministers of the world, who have produced results that have saved the world from time to time. As Lincoln's mother said, on one occasion, when he inquired why the Indians had been permitted to destroy a village in which his grandfather lived, and to scalp his grandfather and take his life: "Boy, you must know that there never was a country worth having, that there never was a cause worth fighting for, that did not cost the best blood of those who defended it." Sacrifice so begun and accentuated more fully in other great men's lives!

President Grant informs me that the time is up. I testify to you that "Mormonism" is true; that our Leaders are directing the affairs of this Church, according to the mind and will of the Lord. God bless you. Amen.

### ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy.)

*My brethren and sisters:* If I could do so, without being misunderstood, I would be very happy and more than pleased to yield my time to my brethren who are to follow. That, however, would be misconstrued; and so, responding to the wish of President Grant, who is conducting this conference I am sure, by the inspiration of the Lord that is in him, I desire to say, and am thankful for the opportunity of saying it, that I believe in God the Eternal Father, as the creating and sustaining power of the universe. I believe in his Son, Jesus Christ, as the Redeemer of men. I believe in the Holy Ghost as the witness of the existence, and power, and majesty and might of the Father; and the witness also to the redeeming power of the Christ. I believe that these Three constitute the one Godhead of our universe, and that there proceeds forth from their presence the spirit that carries the power and attributes of God—wisdom, holiness, majesty, justice and mercy—throughout the immensity of space; and that it is possible for men to live and move and have their being in that holy Presence. I believe in the new dispensation of the Gospel of Jesus Christ in these our own times; that Joseph Smith was a



prophet inspired of God to establish—no, re-establish— his Church upon the earth, no more to be thrown down, forever; and as the years multiply upon my head a knowledge of these great truths increase in their emphasis in my soul. “Time but the impression deeper makes, As streams their channels deeper wear.” To this I bear witness in your presence, in the name of Jesus Christ. Amen.

### ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy.)

I presume there are very few who are here present who are not aware of the fact that I was born in these valleys of the mountains. Have I not given evidence to the Latter-day Saints of this Church, during the twenty-seven years of my ministry? Have I not been frank and honest and clear in my statements, and have I felt any doubt in your minds that I do not believe and am not honest and truthful and believe with all my heart and with all my soul that God is the Father? I may not have a perfect and true conception of God, but I love God; I love him for his perfection; I love him for his mercy; I love him for his justice; and notwithstanding my many weaknesses I am not afraid to meet him. For I know that he will deal justly by me; and the great joy I will have is that he will understand me and that is more than some of you have been able to do. (Laughter.) I believe with the same love and faith that Jesus is the Christ, the Redeemer of the world I believe that Joseph Smith is a prophet of God, and there is no man living who reads the things that God has revealed through the Prophet, and the sayings of the Prophet with more joy and more satisfaction and more happiness than I have in reading of the Prophet of God. My father breathed it into my very soul, and I thank God that I am a son of one of God's servants, and that no man can place a finger or make a statement that he did not uphold the Prophet of God, not only Joseph Smith but Brigham Young and all the others who labored in the Church. Now, friends, if you are in any doubt about my standing in the Church and any of you want to question my loyalty and patriotism you can get a row any time you want it. (Laughter)

I sustain President Grant. When he became President of the Church of Jesus Christ of Latter-day Saints I told him I sustained him with my full faith and confidence; and that is the best I can do. I propose to stand behind him and his counselors and the Twelve apostles. As I told an apostle once: “If God Almighty puts a child in the Council of the Twelve, and he will give me enough of his Spirit, I will sustain him. I pray the Lord to bless you. Amen.

### ELDER RULON S. WELLS

(Of the First Council of Seventy.)

I find myself in full and happy accord with the spirit of this conference and the utterances that have been made from this stand. I

believe in the doctrines that have been taught. I believe in those principles which are the underlying foundation of the work of God which contemplate and have for their purpose the liberation and freedom of the children of God, not only our civil liberty and freedom from the tyranny of despotic and autocratic governments, but also that perfect liberty which can only be attained through obedience to the "perfect law of liberty"—the gospel of the Lord Jesus Christ—the truth which will make us free indeed, even free from the bondage of sin and the tyranny of the adversary of our souls.

The discovery of this land—the promised land—the Land of Joseph, the Zion of latter days, and the establishment thereon of this government, a government deriving its powers from the consent of the governed, is so interwoven with the work of God that we are bound to recognize the inspiration of the Almighty in connection therewith.

Read I Nephi 13, 12 where Nephi sees in vision that the Spirit of God inspired the great Columbus (it can mean no other) to cross the many waters, the great Atlantic ocean, which separated him from the seed of Nephi's brethren, who were in the promised land.

Let me, then, declare my faith in the inspiration of the Lord as it relates to these historical events:

I believe that the Lord restored this land and inspired its discovery by Columbus for the purpose of establishing a government thereon which would secure to its people their inalienable rights of life, liberty, and the pursuit of happiness.

I believe that he inspired Thomas Jefferson in the writing of the Declaration of Independence. I believe that the Constitution of the United States was inspired of God, that under its protection his Church could be established and thereby the "perfect law of liberty," the gospel of Jesus Christ, be promulgated not only in the promised land but in all lands, to every nation, kindred, tongue and people.

I believe that George Washington was the human instrument in the hands of God in establishing a government based on the principles of human liberty.

I believe that Abraham Lincoln was the human instrument in God's hand of preserving these precious principles that they should not perish from the earth.

I believe that Woodrow Wilson is the human instrument, in the hands of the Lord of extending these principles to all the nations of the earth, for God is no respecter of persons but designs that all his children shall be made free.

I believe that the League of Nations covenant, when ratified, will become the instrument whereby the inalienable rights of men shall be extended to our Father's children in every land, that it will be an effectual opening of the door which will admit the promulgation of the greater, the perfect, law of liberty, through which the Lord designs to make his children free. Amen.

A sacred solo: "Abide with Me," was sung by David Rees.

## ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy.)

I have rejoiced exceedingly, my brethren and sisters, in the splendid things that I have heard during this conference, and I feel that I have been very greatly benefited by the earnest testimonies that have been borne by the presiding authorities of the Church, and by the doctrines of the gospel of the Lord Jesus Christ that have been sounded in our hearing under the inspiration of the holy Spirit.

I have had the blessed privilege, my brethren and sisters, of engaging, for the past few months, in the preaching of the gospel in the California mission, and have witnessed, during the short time that I have been in this ministry, the marvelous thing that God, our Father in heaven, is able to do with his handmaidens and with his servants who engage in the preaching of the gospel. I suppose all those who have responsibilities resting upon them similar to the responsibilities that rest upon me, at the present time, wonder why from the ranks of the holy Priesthood there cannot be found men, with love in their hearts for the gospel of Jesus Christ, who have had experience in the preaching of the gospel, to come into the missionary field and exercise the gifts and graces and powers that have come to them by experience, for the spreading of the gospel among the people. Yet the marvelous thing that has taken place, before my eyes, in the past few months has been to see boys, who have come with very great fear, with very great anxiety, with very much stammering and with trembling limbs, developing into earnest missionaries for the Lord Jesus Christ, and to hear them, while tears were streaming down their cheeks, bear testimony that the Lord God of heaven had revealed unto them the truth of the everlasting gospel, and to hear them make declaration that the work of the ministry, that seemed to be such a tremendous undertaking when they came into the mission field, had been the sweetest and the most precious and the most wonderful experience that had ever come into their lives.

I rejoice to be associated with the sons and daughters of Israel in the preaching of the gospel of the Redeemer of the world. I am glad for the faith that can be found in the hearts of the young men and the young women who are willing to respond to the calls that are made upon them by proper authority, and go forth in their weakness and in their fear, and lift up their voices in proclamation of the truth. I rejoice, above all else, in the wonderful power of the Lord our God to so bless these feeble instruments that they are able to maintain the truth of the gospel and to attract to the fold of the Master, men who in worldly learning and in the polish of the world may be superior to themselves.

Thank God for the gospel; it is, indeed, the power of God unto salvation. This work, to which we have given our allegiance, is not the result of the wisdom of men's thought; but it is, as it was declared to be, in the very beginning by Joseph Smith, the revelation



of the Lord. I bear record that God our Father in heaven and his son, the Lord Jesus Christ, appeared to the Prophet Joseph Smith. I bear record that men who had ministered in the authority of the holy Priesthood, while dwelling here upon the earth, as greater beings in their resurrected bodies appeared to Joseph Smith and ministered unto him and conferred upon him the authority of the holy Priesthood and gave commandment that the gospel of the Lord Jesus Christ again should be sounded in the ears of the inhabitants of the earth. I bear record that that divine authority, the power to speak in the name of the Lord Jesus Christ, the right to call men to repentance and to an investigation of the glorious gospel, has been conferred upon the men who have been teaching us during this conference.

I admonish Israel to hearken to the voice of the good Shepherd as it has been made manifest through the presiding authorities of the Church, to follow that voice, to follow that lead, and God will be your father and friend and will continue to reveal unto you the truth that has been made manifest in this dispensation. I bear record that the things that we are teaching, the principles of the gospel, those fundamental principles—faith in the Lord Jesus Christ, repentance from sin, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—that they have been revealed in our day, that they are just as full of power as they were in the days of the ancient Apostles, and that the gospel today, is, as it always has been and ever will be, the power of God unto salvation. God help us to believe it, and be true to it, forever and forever. Amen.

### ELDER CHARLES H. HART

(Of the First Council of Seventy.)

I, also, my brethren and sisters, rejoice in the testimonies which the brethren have given us during this conference, and in the instructions and admonitions which have been presented. I rejoice in the just emphasis which the restored Church places upon principles and practices among men; that God is no respecter of persons, as is indicated in the revelation to the Prophet Joseph Smith, in the fifty-sixth section of the Doctrine and Covenants, in giving warning to the rich man and warning also to the poor man.

It is a matter of continued satisfaction that we have the right view of education. The president of the greatest university in the United States, so far as numbers are concerned, has defined education to be the capacity of a self-conscious being to adapt himself to environment and the power to change that environment. That environment he divided in two classes—the well known physical, and, more important than that, the spiritual;—having to do with what makes up the so-called civilization of mankind, man's art, his science, his literature, his institutional life and, last but not least, his religion. So the president of that great university, Columbia, makes a plea for



religious training and our Church is successfully solving that problem of giving religious training without impinging upon the rights of other religionists to have in our public schools neutrality so far as sectarian Christianity is concerned.

I rejoice in the teachings of the Church that this land of ours is God-protected; that it has a special mission; that it is governed by a constitution formed by wise men, raised up for that purpose; and that the Doctrine and Covenants gives us the essentials of the Declaration of Independence and the Constitution of the United States, expressed in these instruments, to the effect or in substance that all men are free and equal, and that governments derive their just powers from the consent of the governed. I rejoice in the further fact that the boys of this Church, as also the boys of this state and of this Nation, have performed a noble part to perpetuate these principles in the world. When they went forth in foreign lands, singing:

God is in his judgment seat,  
Christ is on his tree,  
And Pershing's men are marching—  
Marching into Picardy;"

they had the true spirit of the Crusaders of old, who were willing to battle to the death to rescue the sacred sepulchre from the hands of the Saracens. I feel proud of the work that our boys did—the work of General Young and others. I have felt that it was indeed providential that that splendid body of men, grouped as they were, were not required, in the providences of the Lord, to undergo a baptism of fire and of death in the great conflict in which they were willing to make the supreme sacrifice, and should have credit for their willingness as fully as though the deeds had been performed. These men and we ourselves, I feel sure, cannot realize the importance of the work which has been done to sustain these great principles in the world. The "Mormon" Battalion boys, as we familiarly call them, did not realize the sublime service, for this state and for this intermountain country, which they performed in 1846-7. They were not permitted to live long enough to have a view of the full glory which was theirs; but, like Moses, were permitted only from afar to view the promised land. These men did not fully realize the glory which their posterity will receive from the works of their fathers. It is true that they heard their general say that history might be searched in vain for a like march of infantry; that they had heard General Kearny say, as repeated by General Cooke, that Napoleon had crossed the Alps, but that these men had crossed a continent; and after the lapse of all these years we begin to get a true perspective of the sublime work of these soldier citizens. Purely as a civic move our legislators have provided for a beautiful monument for these men, by appropriating \$100,000, and men not of this Church have been just as active and some of them more active, perhaps, than Church men, in the securing of this great tribute.

If time permitted I would like to read some of the remarks which one not of our Church has made in reference to the sublimity of this monument; but there is only remaining time for me to express the thought that our people will do honor to themselves in contributing to this monument, as they will realize as they learn the real accomplishment of these Battalion men; and that in the future they will be doing like credit and honor to themselves to rear a more costly monument to the memory of the boys who have been willing to make the supreme sacrifice for their country and for the world. I am sure that their labors will not be in vain; that there shall be no retrograde movement; that the history of international law and the world will not contain a chapter showing that while steady although slow progress was made through all the centuries of the past; that when we came to this enlightened Christian age, an age in which the restored gospel was received, that a retrograde movement set in, and that progress in the great branch of the law known as international law ceased and that there was a backward turning. I think that in the providences of the Lord the fruitage of the seven and a half millions of lives lost in the war will not fall to the ground and be futile, but there shall be a sublime and divine fruitage by the establishment in all the world of these principles for which the Constitution stands, an instrument given to us by inspired men, and designed to secure immortality to the work of man, so far as immortality can be imparted to human institutions.

Now there is only sufficient time for me to drop a word of testimony. I concur in the testimonies which my brethren have so sublimely and strongly given; and in addition I testify to the great joy that I have had in the past thirteen and a half years by being closely associated, in travel and in the work of the ministry, with these men whom, in a few minutes, you shall uphold your hands to sustain as prophets, seers, and revelators. I am a witness that they have been warned of danger that was unforeseen by mere human wisdom; that they have prophesied of unusual things which have come to pass that the sick have been raised under their administration, and that they have administered the word of the Lord as meat in due season to the people, and the people have had a refreshing of the Spirit under the ministrations of these my brethren. It has been my privilege to travel more, I think, with President Grant than with any other one member of the Twelve or the First Presidency, except perhaps the late Hyrum M. Smith; and I have learned to love very much President Grant for his courage, for his frankness, for the simplicity and strength of his life, and for his faith. My first thought before I was acquainted with him was that he would be more sympathetic with the richer than with the poorer people, but I soon learned how badly I was mistaken in reference to that. I rejoice that he has been called into this high position to preside over this Church, and I have the fullest confidence in the success of his administration. May the Lord bless him and his counselors and the Twelve, who have treated me

so generously, as generously as my own father could possibly treat me. Brother Grant has always treated me as generously as he would treat himself, and the other brethren, particularly the older brethren, and some of those who have departed, have been indeed fathers to me. I rejoice in my associations with them and with the Church, and I pray the blessings of heaven to be upon us all, in the names of Jesus Christ. Amen.

### ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy.)

There are eleven thousand Seventies in the Church of Jesus Christ of Latter-day Saints. We have already organized one hundred and ninety-eight quorums of Seventy throughout the Stakes of Zion. They are beginning, more and more, each day, to cooperate with all the other brethren holding the Priesthood of God. As one of the seven Presidents of Seventy, I wish to say that it is our desire that the Seventies of the Church become the scholars and missionaries to preach the gospel in all the world. We want them to have the power, the love and the light of God to aid them in this great work. We sincerely hope that the Seventies will take upon themselves new life, new hope, new vigor, and prepare themselves for the ministry more than they have done in the past.

This has been a remarkable conference. The many testimonies given ring true. I bear you my testimony that everything that has been said is true; for the words, the sentences, the thoughts have been pertaining to the gospel of Jesus Christ. The fact that ever since the days of Abraham the Lord has called a portion of his family to bear witness of his great truths is an inspiring truth. This place in the mountains had been preserved for the people of God. It will always be a Stake of Zion. May we as Latter-day Saints, from this day on have our testimonies renewed that the Government of the United States was instituted by the power of God, and the way prepared for the coming of the gospel of Jesus Christ. May that testimony grow in our hearts, together with the greater testimony that God lives, and that the world needs a knowledge of the message of Jesus Christ. There can be no solution of our industrial, social and political problems until the world shall know for a fact that Jesus is the Christ and that we are living in a new day of the world's history. May we, each and every one of us, return to our homes, buoyed up in our souls, with a courageous feeling for the new day, and the promise of a knowledge of God and his great work. May the love and the light of this glorious gospel rejuvenate our spirits as never before, I ask it in the name of Jesus Christ. Amen.

### BISHOP CHARLES W. NIBLEY

(Presiding Bishop of the Church.)

It is less than a year since I stood with President Grant at the grave of our departed Prest. Joseph F. Smith. I then and there, on that sacred spot, made pledge and covenant with Prest. Grant that I would



devote myself as energetically, as fervently, as obediently, in trying through my weak efforts to make his administration a success as I ever had done in the work that I had tried to do and had done in the administration of President Joseph F. Smith. I have devotedly and conscientiously tried to fulfil that covenant in all humility, in all obedience, and in the spirit of the office and calling which I hold. I propose to continue in that line, and there isn't anything that these brethren can ask me to do that I will not willingly try to do for the furtherance of this work; and they will not ask me to do anything that is not in the interest of the Kingdom of God. But there is one thing on which President Grant and I never could agree; he thinks that his wife is better looking than my wife. Well, I don't believe a word of it. (Laughter.) Anyhow, if it is referred to a league, or assembly of arbitration, I would have three votes to his one. Now with that exception, brethren and sisters, we are in entire agreement and we are working together harmoniously, and, as I say, so far as I am concerned, obediently and in the spirit of the work.

Now just a minute or two on a matter that I think is of considerable importance. We are blessed abundantly in worldly things in these times. Never was there such a profusion of money. Money, they say, is cheap, but the articles we have to buy with money are dear, which is true indeed. But you produce, you farmers, most of the articles that the rest of us have to buy and there is plenty of money and pretty much everybody has it. The unfortunate thing about it is that a great many people are spending it foolishly. I know I find it so, east and west, wherever I travel. You see attention called to it in the magazines and newspapers. People are spending, as they say, "like drunken sailors." We ought to pause in that. We ought to save while we have abundance. It is a foolish person who spends all he has, and who does not save. I know there are some who will say, "Well, if you had only what I have, and the family I have to keep, you would not think much about saving." That may apply and does apply doubtless to a few families, one here and there, but to the great general part of the Church, the farmers and business men and artisans who are a large part of our population are making means in abundance and are not saving any and putting it away for a rainy day. We are spending it, and we are spending it extravagantly, almost wastefully; and this is a sin. If instead of crowding into so many picture shows a week, if we would only stay home a night or two a week and read the Bible or the Book of Mormon or the Doctrine and Covenants to our families, we would be spending our time in a more profitable way and also saving our money. People have lost the idea of being thrifty any more or very careful about their expenditures either.

The Lord is working in the earth. The predictions of the prophets concerning this land are being fulfilled. I heard Orson Pratt preach a sermon in Liverpool, forty years ago last March, concern-



ing this land, and the mob law that would obtain, the destruction of society, or, if not its entire destruction, the destroying element that would be abroad in the land, the utter disregard for law and order, and established customs, the terror, the riot, the anarchy that would take place. I see it being fulfilled in our own land, right here, and it is coming more and more. Were it not for what there is here in the Church of Jesus Christ of Latter-day Saints I would despair; but the promise is and has been—I have heard it repeated, iterated and reiterated hundreds of times—that there would be a people here who would stand for law and order, who would maintain it, and constitutional rights would be observed although the Constitution would be torn to shreds and tatters, as we see it being torn around us in these very days, these anxious, terrible days that are upon us; but here it would be safe. This is the mission of the Latter-day Saints; this is the mission of "Mormonism," to be saviors upon Mount Zion, to save that which is good of the earth.

I passed through Omaha the other day, just a day after the terrible occurrences that had transpired there, where the mayor of the city, who was sworn to do his duty, tried manfully to do it. They hung him by the neck until he was practically dead. One of the policemen climbed the pole and cut the rope just in time, so that he was resuscitated, but he was unconscious and gone so far as he was concerned. But, thank God, he is alive. This man sworn to do his duty, trying I believe to do his duty, and yet the spirit of anarchy and riot and mob rule would hang that man, and did hang him, and burned others, burned the jail, burned the courthouse; and, as you know, troops were called in. I need not dwell on it all. Well, such occurrences go on, and we pass them by, seemingly, as the idle wind, and heed them not, but they are here. Only the other week, in Los Angeles, a few platform men of the street railroad could not get the settlement that they wanted, so they went on strike. Out of sympathy for them, the General Electrical Company employees down there, went out on what they call a sympathetic strike, and then all the railroad employees operating trains into the city of Los Angeles went out on a sympathetic strike also and tied up every industry in the city, even tied up hundreds of people here and at other points along the line, who were thus inconvenienced and punished simply because the railroad employees were in sympathy with the few platform streetcar men in Los Angeles. A sympathetic strike is little less than anarchy. These railroad men and Pacific Electric men had no grievance against their companies, neither as to wages, hours of work, conditions of work or anything else; they had no grievance at all, but merely out of sympathy for somebody else they tied up the whole business of hundreds of communities and for what? For mere sentiment. This is one of the worst of the signs of the times.

Now I must be brief; my time is nearly up. I want to say that I cannot, for one, join any association or lodge or union which di-

vides my allegiance to the Church of Jesus Christ of Latter-day Saints. To serve the Lord acceptably, my allegiance to him must be undivided. My purpose must be single. If thine eye be single thy whole body shall be filled with light. Now if I am obligated by oath or covenant of any kind to some other organization I have of necessity a divided allegiance. This should not be. My allegiance to the Church comprises and includes everything that the civil government requires and a great deal more. My allegiance to the Church causes me not to hate my brother; my allegiance to the Church makes me an infinitely better citizen, as citizenship goes in the world, than if I were not connected with the Church. Now I must not have a divided allegiance. The Kingdom of God first—stand by it!

The prediction has been, my brethren, that civilization shall not fail; the Constitution of our country shall not altogether fail. It is not all going up in wreck, for here, and I believe here only, will peace and prosperity and the maintaining of the Constitution of the United States and the securing of the liberties of the people, transpire; here through the medium of this Church, and I do not see much hope anywhere else. God bless you; God bless the men who stand at the head; I am with them; I am for them; I uphold them; I pray for them. As I said before, there is not anything that I will not try to do in the interest of this work, if they ask me to do it, and I will try to do a great many things they do not have to ask me to do. God bless us; God bless this people; the Lord help Zion and direct us in these terrible times that are upon us, the terribleness of which will increase and not decrease until Zion is established and the work of the Lord accomplished, through Jesus Christ. Amen.

### PRESIDENT HEBER J. GRANT

Presented the General Authorities and officers of the auxilliary organizations of the Church who were voted upon and unanimously sustained as follows:

### GENERAL AUTHORITIES

Heber J. Grant, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Anthon H. Lund, as President of the Council of the Twelve Apostles. Rudger Clawson, as Acting President of the Council.

As members of the Council of Twelve Apostles:

Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins,

Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard.

Hyrum G. Smith, as Presiding Patriarch.

The Counselors in the First Presidency, the Twelve Apostles and Presiding Patriarch, as Prophets, Seers and Revelators.

The First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop with David A. Smith and John Wells as his First and Second Counselors.

Heber J. Grant, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder, with Andrew Jenson, Brigham H. Roberts, Joseph Fielding Smith, August William Lund, Assistant Historians.

The General Church Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, Peter G. Johnston.

Members of the General Church Board of Education: Heber J. Grant, Anthon H. Lund, Charles W. Penrose, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, David O. McKay, Stephen L. Richards, Richard R. Lyman, Arthur Winter, Secretary and Treasurer.

Commissioners of Education: David O. McKay, Stephen L. Richards, Richard R. Lyman, Adam S. Bennion, Superintendent.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball, and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer. And all the members of the choir.

## AUXILLIARY ORGANIZATIONS.

### GENERAL BOARD OF RELIEF SOCIETY

Relief Society.—Officers: Emmeline B. Wells, President; Clarissa S. Williams, First Counselor; Julina L. Smith, Second Counselor; Amy B. Lyman, Secretary; Susa Y. Gates, Corresponding Secretary; Emma A. Empey, Treasurer.

Members of Board: Sarah Jenne Cannon, Romania B. Penrose, Emily S. Richards, Julia P. M. Farnsworth, Phebe Y. Beattie, Ida S. Dusenberry, Carrie S. Thomas, Elizabeth S. Wilcox, Rebecca N. Nibley, Elizabeth C. McCune, Edna May Davis, Sarah M. McLelland, Elizabeth Crismon, Jeanette A. Hyde, Sarah Eddington, Lillian Cameron, Donnette S. Kesler.

### GENERAL BOARD OF DESERET SUNDAY SCHOOL UNION.

Sunday Schools.—Officers: David O. McKay, Superintendent;

Stephen L. Richards, First Assistant; George D. Pyper, Second Assistant; Laurence W. Richards, Secretary; John F. Bennett, Treasurer.

Members of Board: Hugh J. Cannon, Seymour B. Young, Andrew Kimball, John M. Mills, George M. Cannon, James E. Talmage, Horace H. Cummings, Josiah Burrows, William A. Morton, Harold G. Reynolds, Charles B. Felt, George H. Wallace, Nathan T. Porter, Howard R. Driggs, Milton Bennion, Horace S. Ensign, Henry H. Rolapp, Edwin G. Woolley, Jr., Hyrum G. Smith, Charles H. Hart, Joseph Ballantyne, J. Leo Fairbanks, J. W. Walker, Ephraim G. Gowans, E. Conway Ashton, Adam S. Bennion, Edward P. Kimball, Tracy Y. Cannon, George N. Child, Frank K. Seegmiller, Charles J. Ross.

#### GENERAL BOARD OF YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.

Young Men's Mutual Improvement Association.—Officers: Anthony W. Ivins, General Superintendent; B. H. Roberts, First Assistant; Richard R. Lyman, Second Assistant; Moroni Snow, General Secretary.

Members of Board: J. Golden Kimball, Junius F. Wells, George H. Brimhall, Edward H. Anderson, Thomas Hull, Willard Done, Le Roi C. Snow, Rulon S. Wells, Joseph W. McMurrin, Bryant S. Hinckley, Brigham F. Grant, Lewis T. Cannon, Benjamin Goddard, George Albert Smith, Thomas A. Clawson, Lyman R. Martineau, Charles H. Hart, John A. Widtsoe, James H. Anderson, Oscar A. Kirkham, George F. Richards, Nephi Anderson, John H. Taylor, James E. Talmage, Hyrum G. Smith, Henry C. Lund, George J. Cannon, Nicholas G. Morgan, Claude Richards, John F. Bowman, Levi Edgar Young, Roscoe W. Eardley, Preston D. Richards, Osborne J. P. Widtsoe, Brigham S. Young, B. Cecil Gates, Ernest P. Horsley, Preston Nibley, Melvin J. Ballard.

#### GENERAL BOARD OF YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

Young Ladies' Mutual Improvement Association.—Officers: Martha H. Tingey, President; Ruth May Fox, First Counselor; May T. Nystrom, Second Counselor; Clarissa A. Beesley, Secretary; Margaret Summerhays, Chorister.

Members of the Board: Honorary Member, Maria Y. Dougall; Adella W. Eardley, Agnes Campbell, Ann M. Cannon, May Booth Talmage, Emma Goddard, Rose W. Bennett, Alice K. Smith, Julia M. Brixen, Augusta W. Grant, Emily Caldwell Adams, Mary E. Connelly, Elen Wallace, Lucy W. Smith, Jane B. Anderson, Edith R. Lovsey, Laura Bennion Dimond, Rachel Grant Taylor, Sarah Richards Cannon, Lucy M. S. Carter, Charlotte Stewart, Lucy Grant Cannon, Emily Hillam Higgs, Martha G. Smith, Catherine Folsom.



## GENERAL BOARD OF PRIMARY ASSOCIATION.

Primary Association.—Officers: Louie B. Felt, President; May Anderson, First Counselor; Clara W. Beebe, Second Counselor; Genet Bingham Dee, Secretary and Treasurer; Matilda W. Cahoon, Chorister; Jane Romney Crawford, Organist; Physical Directors: Ann Nebeker, Edna Harker Thomas.

Honorary Members of Board: Lillie T. Freeze, Josephine R. West, Aurelia S. Rogers.

Members of Board: Eliza S. Bennion, Edith H. Lambert, Ella S. Capener, Georgina F. Richards, Vilate S. Chambers, Helen Davis, Marion B. Kerr, Nellie A. Talmage, Cordia H. Smith, Zina Y. Card, Sadie Grant Pack.

Advisors to the Association: Anthony W. Ivins, David O. McKay.

## GENERAL BOARD OF RELIGION CLASS.

Religion Class.—Officers: Rudger Clawson, Superintendent; Joseph Fielding Smith, First Assistant; William A. Morton, Second Assistant and Secretary.

Members of Board: Horace H. Cummings, Rulon S. Wells, Joseph W. McMurrin, John Henry Evans, Joseph J. Cannon, George Albert Smith, Orson F. Whitney, James E. King, George F. Richards, George H. Brimhall, P. Joseph Jensen, Willard Young, N. Andrew Jensen, Guy C. Wilson, Levi Edgar Young, John Wells, Newell K. Young.

Edward H. Anderson, clerk of the general conference.

## PRESIDENT HEBER J. GRANT

We would have been very much pleased, indeed, to have heard from one or two more, but time will not permit. I wish to say that each and all of the general authorities of the Church of Jesus Christ of Latter-day Saints, without any reservations whatever, have my unbounded love and confidence. They have sustained me with their faith and their prayers, and have fulfilled every request that I have made of them. I wish to say that there is not a stake president in all the Church who does not have my love and confidence. The Latter-day Saints throughout the Church have sustained me beyond anything that I could have expected or believed possible. I pray God to sanctify all that has been said and done in this conference to the good of the Latter-day Saints. I pray for the welfare of mankind, at home and abroad. I bear to you my testimony that God has spoken again from the heavens, that we have the gospel of life and salvation; and I pray God to help us to live it, all of which I ask, in the name of Jesus Christ. Amen.

The Tabernacle choir sang the "Hallelujah Chorus."  
The benediction was offered by Patriarch Hyrum C. Jex.  
Conference adjourned for six months.

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Professor Anthony C. Lund conducted the singing in the Tabernacle. Professor John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle, by Elder Franklin W. Otterstrom, assisted by R. W. Gallagher and Clyde Rasmussen; in the Assembly Hall, by Elder Frederick E. Barker and Fred G. Barker; in Barratt Hall, by Clarence Cramer, and at the open-air meeting near the Bureau of Information by Clyde Rasmussen.

EDWARD H. ANDERSON, *Clerk of Conference.*

# NINETIETH ANNUAL CONFERENCE

Of the Church of Jesus Christ  
of Latter-day Saints



Held in the Tabernacle and Assembly Hall,  
Salt Lake City, Utah, April 4, 5, 6, 1920  
With a full report of the Discourses.

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*St. Louis*

# Ninetieth Annual Conference

Of the Church Of Jesus Christ of Latter-Day Saints.

## FIRST DAY

The ninetieth annual conference of the Church of Jesus Christ of Latter-day Saints convened in the tabernacle in Salt Lake City at 10 o'clock a. m., Sunday, April 4, 1920. President Heber J. Grant presided.

### AUTHORITIES PRESENT.

Of the First Presidency: Heber J. Grant, Anthon H. Lund, Charles W. Penrose; of the Council of the Twelve Apostles: Rudger Clawson, \* Geo. F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, and Melvin J. Ballard; presiding Patriarch: Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, B. H. Roberts, \* Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young; of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells; Assistant Historians: Andrew Jenson, and A. William Lund. There were a large number of Presidents of stakes with their counselors, Patriarchs, Bishops of wards, and numerous other prominent officers, men and women representing various quorums and organizations of the Church.

The following Presidents of Missions were in attendance: Charles A. Callis, Southern States; Samuel O. Bennion, Central States; Winslow Farr Smith, Northern States; Heber C. Iverson, Northwestern States; John M. Knight, Western States; Joseph W. McMurrin, California; Nephi Jensen, Canada; Ray L. Pratt; Mexican; Benjamin Goddard, Bureau of Information, Temple Block.

President Heber J. Grant called the congregation to order.

The great auditorium and galleries and every available standing space was occupied by people.

The choir and congregation sang, "O say, what is truth?" Prayer was offered by Elder Edward J. Wood, of the Alberta Stake of Zion, Canada.

The choir and congregation sang, "Come, O Thou King of kings."

\*Reed Smoot was absent in Washington and George Albert Smith, presiding over the British and European Mission; J. Golden Kimball was absent in California, owing to ill health.

## PRESIDENT HEBER J. GRANT

It is certainly an inspiring sight to see so many of the Latter-day Saints gathered here at the opening of our conference. Considering the weather I had expected that there would be no need this morning of having an overflow meeting in the Assembly Hall, but I was mistaken.

I rejoice exceedingly in the faith that is in the hearts of the Latter-day Saints. I rejoice in the loyalty of the people to the Church of Jesus Christ, wherever they are located, from Canada on the north, to Mexico in the south, and in all the various missions throughout the world. I am convinced, beyond the shadow of a doubt, that there are no other people upon the face of the earth who are as devoted to their religion, or who are ready and willing to and who do in very deed make as many sacrifices for their church, as an absolute practical demonstration of their faith, as do the Latter-day Saints.

## THE SAINTS ABSOLUTELY SINCERE.

When we realize that thousands of Latter-day Saints who are absolutely honest in the payment of their tithes, who look upon the obligation to pay one-tenth of all they make as sacredly as they would look upon the obligation to divide with a partner, if that partner had a one-tenth interest in their business; when we think of the donations that are made for the support of the poor, for the erection of meetinghouses in the various wards, for the erection of stake tabernacles, for the building of academies, the construction of temples, and last, greatest of all, when we think of the wonderful sacrifice that is made by the men and women, giving two, three and five years of their time for missionary work, and some of them ten and fifteen years, at their own expense or the expense of their families, not only giving their time but paying their own way—I am sure that any person who stops to reflect upon these sacrifices must acknowledge that there can be no greater evidence of absolute sincerity and devotion given by any people to their faith and to the cause of God, as they understand it, than is given by the Latter-day Saints.

## DISPOSITION OF TITHING.

I will read for your information some of the things that have been assisted by your tithing during the past year. The Saints themselves have contributed \$500,000, because it has been the custom for the Church to pay one-third only in the building of meetinghouses. During the latter part of the year, however, the Church has been doing one-half in the constructing of meetinghouses, and I would like to call attention to the fact that there are no applications now made for assistance from the Trustee-in-Trust, but what the different wards and stakes ask for one-half of the money needed to erect their meetinghouses and their schoolhouses,

and there are applications on file now with the Trustee-in-Trust for considerably above one million dollars. It is just as well for you to know that it is a financial impossibility for us to comply with all of those applications. Buildings cost today twice as much as they did a few years ago, so if a building that would cost \$30,000 three or four years ago were erected now it would cost \$60,000. In the past the Church has given ten thousand; today it is asked for thirty thousand, which is an increase of two hundred per cent. We can not possibly comply with all the requests, much as we would like to.

There has been appropriated for maintenance of meetinghouses in the various wards during last year \$254,108.59; for stake tabernacles, \$35,811.82; appropriations to the various stakes, \$167,410.96; for wards throughout the Church, \$444,763.60; for hospitals, \$70,121.00; for temple maintenance and construction, \$214,476.51; for the various missions, \$420,359.88; in addition to money contributed in these missions. Expended for charity, \$354,283.26. For education, the Church gave \$722,353.83, and the applications now for our schools amount to over one million for the coming year. We can not reach all that is required, but we will do as much as we possibly can. The total amount that has been expended in the various stakes, wards and missions of the Church funds, for the year 1919 is \$2,683,689.45.

I am reminded of the fact that in two more days we will be celebrating the 90th anniversary of the birth of the Church of Jesus Christ upon the earth in this last dispensation. Before the Church was organized there were a few people who believed in the vision that the prophet Joseph Smith had had as a boy, fourteen years of age. They also believed that he had been visited by heavenly messengers, that he had had years of instruction, and they believed beyond the shadow of a doubt, that he had in his possession the golden plates from which he was translating the Book of Mormon. They believed in the many revelations that God gave to him and which he wrote out and delivered to the few with whom he was associated prior to the organization of the Church. One of those revelations was to the prophet's father—it is brief and I will read it—given a little more than a year before the organization of the Church.

#### REVELATION TO THE PROPHET'S FATHER.

Now behold, a marvelous work is about to come forth among the children of men;

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

Therefore, if ye have desires to serve God, ye are called to the work,

For behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask and ye shall receive, knock and it shall be opened unto you. (Doctrine and Covenants, Section 4.)

Truly a great and marvelous work has come forth and been proclaimed in every land and in every clime all over the wide world. The gospel of Jesus Christ has been restored—by a personal visitation of the apostles Peter, James and John, laying their hands upon the heads of Oliver Cowdery and the Prophet Joseph Smith and ordaining them to the apostleship; by a personal visitation of John the Baptist, who baptized the Savior, laying his hands upon Oliver Cowdery and Joseph Smith and ordaining them to the Aaronic, or the lesser priesthood—the gospel is again restored to the earth, with the power and authority that existed in the days of the Savior. Millions of dollars in money have been expended for erecting and maintaining temples wherein ordinances are performed for the salvation of those who have died without a knowledge of the gospel. All these things bear witness of the inspiration of God to that man Joseph Smith, when he delivered this statement in a revelation to his father, that a great and a marvelous work was about to come forth among the children of men.

#### TRIBUTE TO LATTER-DAY SAINTS.

The readiness, the willingness, the spirit of sacrifice among the Latter-day Saints are an inspiration to those not of our faith. I had intended to read here this morning some of the very splendid things that were said in the United States Senate regarding the Latter-day Saints by the senators from Nevada, from Colorado and from Arizona. I did not intend to read anything said by our own senator from Utah, but I rejoice when men not of our faith can bear the testimony that these men did, respecting the loyalty of our people.

[President Grant here read selections from the speeches of the senators referred to. The tributes, in full, however, including the speech of Senator Smoot, are here given]:

#### BY SENATOR SMOOT, OF UTAH.

*Mr. Smoot.* Mr. President, I am not going to occupy more than about 15 minutes of the time of the Senate.

For over 16 years I have paid no attention whatever to any of the false and malicious newspaper reports and statements made against the so-called "Mormon" Church. The only excuse that I have to offer for doing so at this time is that I have received a request from members of a number of the principal clubs of the State of Utah to call the attention of the Senate and of the country to certain false statements published in different newspapers throughout the United States.

First, I desire to call attention to an article that appeared in the *New York World* of October 22, under the date line of London, October 21. This same article, I will state, was published in many other newspapers throughout the United States. It is as follows:

*"Girls, Mormon Converts, Want to Leave England.—Fully 1,200 of them, Says Authoress, Have Asked Passports so They Can go to Utah.*

*"London, October 21.*

*"Winifred Graham, the well-known English authoress, who has*



done much in this country to expose Mormonism, told the *World* correspondent today that fully 1,200 English girls have recently been persuaded by Mormon propagandists here to go to Utah. 'During the war,' she said, 'the Mormons made great headway in the United Kingdom. I hope the American authorities will prevent the departure of these girls for America. From reliable sources I learn that there are 1,200 of them anxious to sail immediately. Only last week one was bound over in a London police court for falsification of a passport in her efforts to go to Utah.'

"Winifred Graham is the pen name of Mrs. Theodore Cory. She sails on the *Baltic* October 29 as the British delegate to the World Citizenship Congress in Pittsburgh, which begins November 9. She will speak on Mormonism. Her anti-Mormon work here, she says, has caused her to be shadowed and threatened by the Mormons. United States consuls are on the lookout for any Mormon converts. Owing to the strict passport regulations there is little chance that any of these English girls will be able to sail. Some of the girls to whom passport visas were refused recently were suspected of being Mormon converts."

Mr. President, I thought the time had arrived when the newspapers of the country would cease publishing such rot. How easy it is for any newspaper to send a representative to the Bureau of Immigration and find out just the number of immigrants entering the United States going to the State of Utah for any year in the past, and also to find out the professions and occupation of the immigrants, and the different classification of each as provided by the department. If the newspaper doing so wants to publish the truth it would never publish such statements as I have just read.

I went to the department, upon my attention being called to the newspaper article and asked for a statement of the number of immigrants for Utah for the years of 1917, 1918, and 1919. The statistics taken from the annual report of the Commissioner General of Immigration show some interesting facts. I have taken the State of Utah and compared it with the State of Colorado and the following is the result:

Profession.	Utah.			Colorado.		
	1917	1918	1919	1917	1918	1919
Professional .....	6	8	(*)	33	19	(*)
Skilled laborers .....	96	49	(*)	98	43	(*)
Miscellaneous occupations .....	501	202	(*)	448	185	(*)
No occupation (including women and children).....	362	254	(*)	398	326	(*)
Grand total of all immigrants.....	965	513	588	977	573	738
Total of immigrants from England.....	118	48	(*)	136	56	(*)

\*Figures not available.

The above table shows that the total number of immigrants with no occupation—including women and children—going to Utah was smaller on a percentage basis than the same class going to Colorado.

It also shows the percentage of English immigrants of the total which went to both states, the percentage being about the same.

Mr. President, the Commercial Club of Salt Lake City, the leading business club of the State of Utah, upon seeing this scurrilous article against the "Mormon" Church published throughout the United States, prepared and issued a statement, dated November 4, 1919, entitled "Refutation issued by the board of governors of the Commercial Club of Salt Lake City," which I desire to read, as follows:

#### A STATEMENT OF REFUTATION.

Issued by the Board of Governors of the Commercial Club, Salt Lake City.  
The attention of the Salt Lake Commercial Club has been called to the

appearance in newspapers in the United States, of a "syndicate article" bearing the date line of London, Eng., in some instances as "October 19", from the pen of one purporting to be George Selden, writer of the English metropolis, which is vicious, inconsistent and maliciously false in its accusations against the "Mormon" Church.

This article, sent broadcast through the United States, contains quotations credited to one Winifred Graham, to whom the article refers as a novelist, some of which are as follows:

"What is Mormonism doing in England? It works secretly as in America and snaps its fingers at law in both countries. This very minute the Church elders have twelve hundred girls ready for shipment to Utah.

"The Mormon Church pays the fares and offers excellent wages, but once it gets women over it uses them as it pleases. The war gave the Mormon elders their greatest opportunity for proselyting. In the absence of the men folk and because of the deaths of thousands of soldiers, the women of the poorer classes fell easy victims. Secret meetings were held in homes that attracted the neighborhood without attracting suspicion.

"Every girl is baptized. They then become silent about polygamy, but they become either polygamous wives or slaves of the Mormon Church. Occasionally we hear of girls who are slaving on Mormon farms."

The Commercial Club of Salt Lake City, Utah, through its duly constituted Board of Governors, hereby desires that it be known, that it has taken cognizance of and read these statements, which it brands as being vicious in intent and so obviously inconsistent as to be their own refutation, and they are scandalous, pernicious and false.

The Commercial Club, in line with its activities from the time of its organization, is critically persistent and thorough in its survey of conditions relating to the interests of our commonwealth and is fully qualified by its knowledge of facts to thus brand these sensational stories as unmitigated falsehoods.

The Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, is working in harmony with other institutions in Utah, ecclesiastical and civic, for the maintenance of the highest attainable standard of morality, and has made an enviable record in their accomplishment, as also in patriotic and devoted service to the country's needs.

This Commercial Club disavows and condemns with disapprobation equally strong the circulated falsehoods of "Mormon" interference in State or National politics. The "Mormon" people exercise their political rights and preferences in common with their fellow-citizens who are not of their faith; and this Club unhesitatingly affirms that the stories alleging "Mormon" control of political parties in this State or elsewhere are but myths and fables, without even the merit of apparent consistency to excuse their periodical re-telling.

(Sgd.) *Lester D. Freed,*  
*President Commercial Club,*

H. N. Byrne  
H. M. Chamberlain  
Joseph Decker  
Lester D. Freed  
R. C. Gemmell

C. B. Hawley  
J. C. Howard  
S. R. Inch  
Jas. Ingebretsen  
D. Carlos Kimball

A. N. McKay  
C. W. Nibley  
F. C. Schramm  
M. H. Sowles  
Charles Tyng

(Board of Governors)

Mr. President, I protest against the libelous press matter that has been published throughout the country, that the blatantly heralded announcement of the falsehoods an English writer of fiction has come here to tell. The Church has nothing to conceal. I want the people of the United States to know that as far as polygamy is concerned it is dead, and scandalmongers in the future must find some other hobby to ride.

All I ask is that the "Mormon" Church and its adherents be judged by the fruit of the tree. No one can examine the record made by that people during the World War without coming to the conclusion that no more loyal people live on this earth. No call was made upon them without an immediate response, and not only for the amount asked for but for nearly double the amount in most every case. They not only furnished their quota of soldiers but in some of the calls 100 and 200 per cent more.

Mr. President, I would not have taken the time of the Senate to make this short statement if it had not been requested of me. I will say: The signers of the statement of refutation are at least three-fourths non-members of the "Mormon" Church, and they are the leading business men of the State. It seems to me that the people of this country ought now to understand the true situation and if the "New York World" or the "New York American" desires to learn the truth about the "Mormon" people, I will gladly pay all expenses of a representative of either paper, if it desired to make an honest investigation.

I am a Senator of the United States. I represent all the people of Utah and not any church as such. I have never felt called upon to defend the "Mormon" Church against false attacks, because I felt that sooner or later the truth would be understood by all the people. I am not making this statement as a representative of the "Mormon" Church but as a United States Senator.

The "Mormon" Church has been foully misrepresented from many sources in the past. I confidently look forward to the day when the "Mormon" people will be known as they are and not as represented.

BY SENATOR ASHURST, OF ARIZONA.

*Mr. Ashurst.* Mr. President, I am very glad that the Senator from Utah [Mr. Smoot] has spoken as he has. It was time for such a speech. A matchless maker of epigrams said that when "once a lie or a counterfeit statement gets into circulation it is well-nigh impossible to overtake it", and therefore I believe the Senator has done a service to his country in exposing this infamous slander, which has been published broadcast against so many worthy people.

When I read the article, I felt offended because there are in Arizona a large number of "Mormon" people, or people who belong to the Church of Jesus Christ of Latter-day Saints; and I would be false to that principle of fair play for which I have always pretended that I stood if I failed at this time to say a word on the subject.

It may be true that I do not understand fully the theology of the "Mormon" Church; but, Mr. President, the first church I ever attended was a "Mormon" Church. When there was no other church within 100 miles of the lonely frontier cabin where my parents lived, we found solace and comfort in attending the "Mormon" Church situated 9 miles distant. Our nearest—in fact, our only—neighbors for years were the "Mormon" people. Better neighbors no pioneer ever had. I am proud of the "Mormon" people. I am proud of the friendship that I have for them, and that I believe they have for me; and while, as I said before, I do not completely understand their theology, I am able to say here, in the Senate of the United States, that their church has elevated many intellects and purified many hearts in my State.

As pioneers in a new country, the "Mormons" are unrivaled. They are sober, industrious, frugal, honest. They are pre-eminently state builders; and today, if called upon to name a people who could most expeditiously transform a desert of swirling and heated sands into splendid fields and farms, I would unhesitatingly choose the "Mormon" people. In many places where once cacti lifted their thorny arms into the brazen and heated air, "Mormon" industry has reared temples, hospitals, homes, factories, and schools.

Moreover, I never saw a "Mormon" I. W. W.; but I have, at some



county courthouses in my State, heard disgruntled, lazy, and indolent men who did not belong to the "Mormon" Church, sit on the steps of the courthouse and curse the Government and curse the President, while "Mormon" citizens were going into the same county courthouse to pay taxes without complaint.

*Mr. Owen.* Mr. President—

*Mr. Ashurst.* I yield for a question.

*Mr. Owen.* I should like to ask the Senator if it is not a tenet of the "Mormons" to teach and preach industry and thrift?

*Mr. Ashurst.* I am able to state that industry and thrift are amongst the foundation stones of the "Mormon" Church. Absolute and unquestioned obedience to law is a tenet of the "Mormon" Church. Respect for authority is one of the tenets of the "Mormon" Church. We need more of such people in these perilous times of the Republic; and again I would be false to every principle of justice and to every sentiment of gratitude if I failed to state at this time that when savage Indians galloped along by our pioneer homes, burning and murdering, plundering and scalping as they went, it was to the "Mormon" people that my defenseless but heroic parents went for refuge and defense.

So, Mr. President, I say the Senator from Utah has done well in "scotching" this falsehood, which has been given such wide circulation. I believe the American people are coming at last fully to understand the "Mormon" people. Their temples, schools, fields, homes, industry, frugality, their morality and their patriotism testify for them in more eloquent terms than the Senator or I could speak. Then, again, observe their Representatives in the House and in the Senate. Look at the high class of public servants they send here. I ask that the "Mormons" be judged as a people, judged as a religion, as the Senator says, by their fruits; and if they be judged by their fruits the verdict of the world will be in their favor.

It seems to me that the time should be welcomed in America when men shall not further be assailed because of their religion or lack of religion. Men ought not further to be assailed or discriminated against because of their particular view of how to follow the Master. America was built up, and one of the reasons why the migrations came from the old countries to these shores was that our ancestors desired to find a place to build free and strong states where such ignoble sentiments as bigotry could not survive.

Mr. President, I do not forget that this splendid domain of Arizona, one of the imperial states of this Union, came into being largely through the brave exploits of the "Mormon" people. When General Stephen Kearny was beleaguered near San Diego during the Mexican War, and it seemed as if the Mexicans were going to capture and annihilate him and his entire command, it was the "Mormon" battalion that marched all the long way from Iowa into Tucson, Arizona, and occupied in Mexican territory a domain we now know as the Gadsden Purchase, which was purchased by our Government in 1854. When the commanding officer, Lieut. Col. St. George Cooke, entered the Mexican town of Tucson and raised the American flag, he issued a pronunciamiento, and I wish the German outragers had read that document before they invaded Belgium. The lieutenant colonel entering the city of Tucson, nearly 1,500 miles from civilization, said in his manifesto to the people of Mexico:

"We do not war upon civilians. We make war against men in uniform only. The property of individuals will be held sacred. All civil rights will be upheld. Those who obey the law and conform to order will be protected."

The command remained there some days to refresh itself and then marched on to the relief of General Kearny, who, as I said, was beleaguered and surrounded near San Diego.



So, Mr. President, the "Mormon" people, as pioneers, as state-builders, as statesmen, as people of industry and patriotism, in every department of life, compare well and favorably with the general mass of their fellow citizens. This much I feel I should have said; more than that I need not say.

BY SENATOR THOMAS, OF COLORADO.

*Mr. Thomas.* Mr. President, I am not and never have been a communicant of any church, and if I live to be as old again as I am now, I would not change. In my youth I was greatly impressed with a remark of Gibbon, that "all religions are to the vulgar equally true, to the philosopher equally false, and to the statesman equally useful," and the experience of mature years has served to deepen the impression. I have never been able to reconcile the tenets and doctrines of all religious faiths with that spirit of persecution and fanaticism they develop toward each other, and which has so many times culminated in destructive and decimating wars. I believe in religious toleration, without any conditions whatever, except those required by the tenets of morality and of law and order. Hence I have remained aloof from identification with any faith.

Up to this time I have never found occasion to publicly defend the "Mormon" people, because it has not seemed necessary; but I can not allow the occasion to pass without paying tribute to their morality and usefulness, not only to their own communities, but as exemplars to the whole country in perilous times like these.

Mr. President, when respect for the law is the exception and not the rule, when the different forces of society are so antagonistic that the political structure is menaced with danger, it is refreshing to note that the adherents of this faith have at all times been the advocates and the exponents of peace, of justice, of law, and of order; and however just the criticisms aimed against former institutions, the fact remains, as established by more than half a century of practice, that the communities professing the "Mormon" faith are among the best and highest exemplars of American citizenship.

During the war there was much disloyalty in America. Scarcely any commonwealth was entirely free from it. During the war resistance to the draft occasionally punctuated our dispatches, and the expression of toleration or friendliness to the enemy was one of the commonest of occurrences. But during that critical period upon no occasion which I can remember did the people of Utah, "Mormon" and Gentile, fail to whole-heartedly, loyally, and enthusiastically respond to every call made by the Government for soldiers or for money. Not in a single instance did this people falter. Their splendid youth were given freely to our armies, and the blood of their boys sanctifies the soil of every battle field in France.

Every loan drive was responded to, not by the quota, but far beyond it, and in everything that contributed to good citizenship, to patriotism, to loyalty, and to love of country, these people were ever conspicuous; and it is due to them, as one of the representatives from a neighboring state wherein many of these people are located, and are among our best citizens, that I should say so.

We have not many "Mormons" in the State of Colorado. Some years ago a settlement was established in what is known as the San Luis Valley. It has grown, it has flourished, it is prosperous. Its people are law-abiding, they are industrious, they are hard working, they pay their debts, they obey and support the authorities. Bolshevism, anarchism, and socialism are foreign to the atmosphere of that community. They can not take root in such a soil.

These people are today, therefore, one of the pillars of the social, economic, and political systems of the country, whose removal might imperil the entire structure of our social, economic, and political life. Their faith I am not concerned with; their character and their achievements are a credit to them and an incalculable benefit to the country.

BY SENATOR HENDERSON, OF NEVADA.

*Mr. Henderson.* Mr. President, I wish to express my approval of and join in all that has been said by the senior Senator from Colorado [Mr. Thomas] relative to those of the "Mormon" faith. We have in eastern Nevada a number of "Mormon" settlements. I have visited a number of them. I wish to say that there are no better citizens in the country than those of that faith. In one community that I know of, established over 40 years ago, there has never been a jail. I believe that is true of the others. These people never have any use for jails. Where they go, law and order prevail, and thrift and economy are taught and practiced.

Mr. President, the record of the "Mormon" people, throughout the war has been without a blemish. Their sons were amongst the first to enlist and their quota was quickly filled. They oversubscribed their proportion of Liberty bonds. Their patriotism has been of the highest order and without question.

There is much that can be said in their favor, Mr. President, but I shall not detain the Senate longer, as there are some Senators waiting to address the Senate on the proposed reservation to article 10. I am glad, however, of the opportunity to express my disapproval of the attack directed against the "Mormons" referred to by the Senator from Utah [Mr. Smoot].

I thank the Lord that these Senators can truthfully pay such tributes to our people.

I wish to lift my voice and to warn every member of the Church of Jesus Christ of Latter-day Saints against the destruction of the property of any man, of any corporation or of any city in these United States of America.

#### LATTER-DAY SAINTS WORK AGAINST DESTRUCTION OF PROPERTY.

Property is the fruit of labor; property is desirable, it is a positive good in the world; that some should be rich shows that others may become rich and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."—Abraham Lincoln.

There is an evil rampant, at the present time, among some who are teaching that it is justifiable to destroy property, and even to destroy life in trying to accomplish their purposes, and I desire to lift my voice, with all the ability and with all the power with which God has endowed me, against anything of this kind. I have been criticized and letters have been written to me by professed Latter-day Saints, finding fault with my remarks at the last conference, about upholding the law; and the only answer that I desire to give to these criticisms, as I have not taken the time to answer the letters, is to read again the identical words that I delivered when I stood here before you six months ago. They were not premeditated or thought out and I have concluded that I could not do any better than to read them, word for word, and say they are my sentiments today:

#### MUST RESPECT RIGHTS OF OTHERS.

As Latter-day Saints we have what is known as The Articles of Faith, and one of them reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law," and no Latter-day Saint can in very deed be a Latter-day Saints if he does not

honor and sustain and uphold the law. Nearly all over the world, at the present time there is a spirit of lawlessness, a spirit of ridicule, and a lack of respect for the men who hold positions.

I want to say that I am perfectly willing that men shall join labor unions, that they shall band together for the purpose of protecting their rights, provided they do not interfere with the rights of other people. Life, liberty, and the pursuit of happiness belong to all people in the United States, according to the laws of our country, and should, upon all the face of the earth; and I say that, to my mind, a provision in a labor union is all wrong that favors boycotting and the laying down of tools or the quitting of employment because a non-union man obtains employment while exercising his God-given right to stay out of a union. Men who have that kind of a rule have a rule that is in direct opposition to the laws of God. There was a battle fought in heaven—for what? To give to man his individual liberty. An attempt to take the agency of man away is made when he does not see fit to join a union, and when men in that union, without any complaint or grievance, strike because a non-union man is employed.

Now, I'd better not say any more, perhaps, on this question, or I may offend somebody, I may hurt somebody's feelings; but it is the God-given right of men to earn their livelihood. The Savior said it was the first great law or commandment to love the Lord with all our hearts, and that the second was like unto it, to love thy neighbor as thyself. That is the doctrine for every true Latter-day Saint. How much love is there in starving your neighbor because he will not surrender his manhood and his individuality, and allow a labor union to direct his labor? Mighty little love, mighty little of the gospel of the Lord Jesus Christ in any such a rule! I hope to see the day when no Latter-day Saint will join a union unless the union eliminate that clause from its rules. I am not going to ask them to leave their union. I am not going to lay it down that they must, that it is the mind and the will of the Lord for them to leave a union. I want, as I said here two weeks ago, to give every man his free agency, to give every man the right to act as he thinks proper, but I cannot see how a Latter-day Saint who is a member of such a union can get down on his knees and pray for God to inspire and bless him, to bless the Saints and to protect them and then be a party to allowing one of his own brethren to go, year after year, without employment, because that brother will not surrender his manhood and join a union with him. There is none of the Spirit of the Lord in that, to my mind. That is exactly the way I see it.

I desire, as stated, to emphasize and re-emphasize those statements delivered here six months ago. I believe that it is the absolute right of men to combine together for their protection, for their advancement, for their welfare in unions, but as stated here, I deprecate the idea of their undertaking to dictate to those who will not join them. I believe this is all I desire to say upon that subject.

#### PROGRESS IN THE MISSIONS.

Since we last met here, it has fallen to my lot to hold meetings in the Central States Mission, in the Eastern States Mission, in the Canadian Mission, and three times in various parts of the California Mission. It has fallen to my lot to visit the capital of our Union and to hold a meeting there. It has fallen to my lot to visit some of the stakes of Zion, especially two in Arizona, the Maricopa and the St. Joseph stakes, and to hold a meeting in the capital of Arizona. I wish to say that I rejoice in the wonderful change of sentiment regarding



the Latter-day Saints that has come to people wherever I have met with them during the past six months. In addition to these visits I have had the privilege of visiting the Hawaiian Islands, with some of the brethren of the general authorities, and of dedicating there to the Lord one more temple for holy ordinances for the salvation of the dead. And I want to bear witness to the Latter-day Saints that there was, with our small party on that trip to the Hawaiian Islands, in the dedication of that temple, in the various services that were held there, lasting for a number of days, the inspiration of the Lord God Almighty, and that we were blessed abundantly, beyond our power to tell. There is something that no mortal tongue can tell, when an individual realizes and knows that while proclaiming the gospel of our Lord and Master Jesus Christ he has been blessed by the inspiration of the Lord; and that was our experience in dedicating another temple to the Lord in that far-off land. The Hawaiian people have a dark skin, but their hearts are white, their loyalty to God is perfect, and the Lord Almighty has abundantly blessed many of that people by giving to them an absolute knowledge of the divinity of the work in which we are engaged.

#### RESPECT GROWING FOR OUR CHURCH.

I am thankful that wherever I have traveled during the past six months I have found a feeling of respect, a feeling of love in the hearts of many for the Latter-day Saints, in the hearts of those not of our faith. I heard many very splendid compliments while in Washington by members of the president's cabinet, by senators and representatives, and by officials of the government in the Federal Reserve banking departments, and in others, wherever I went, and with all the people that I met, bankers in New York, Chicago, San Francisco and other cities, I heard good things said of the Latter-day Saints; we are coming into our own, so to speak. Our character is becoming known, and no longer can men lie about the Latter-day Saints, or women either, and get away with the lies with the great majority of the people in our country.

While our reputation has been bad, this reputation has come to us, how? Because of the lies, as a rule, by men who have been excommunicated from this Church. No loyal, patriotic American citizen wants the people of our country to be judged by the Benedict Arnolds that the country has produced; but the men of America desire that our country shall be judged by its achievements, by the men who have been loyal to that God-inspired instrument, the Constitution of our country. All we ask of any people upon the face of the earth is that they shall judge the Latter-day Saints by Joseph Smith, the prophet of the living God, by the record that he made in the few short years that he stood at the head of the Church. The Church was organized in 1830, 90 years ago, and he presided over it for only 14 years. The accomplishments of those 14 years under his administration, what he did, and what he left to the Church in the wonderful revelations that



he gave to us, in the translating of the Book of Mormon, that sacred Scripture of the forefathers of the American Indian, and the wonderful labors that he performed, these stand as a monument stamping him, in very deed, a prophet of the living God. No man without the inspiration of God, in 14 short years, could have accomplished what Joseph Smith did; could have laid the foundation of this great work to which you and I belong. And as the years come and go, men are beginning to recognize the greatness of the labor he performed.

#### MAKE SACRIFICES FOR GOSPEL.

I remember as a boy that I borrowed a book from the Thirteenth ward Sunday School library; it was on the evidences of Christianity by Dr. Paley, and I remember among other things, in that book, that he stated that the strongest evidence of the divine mission of the Savior of the world was the absolute loyalty of those who embraced Christianity, and their willingness to lay down their lives, if need be, for the testimony that they possessed of the divine mission of the Savior. I remember thinking as a boy: If that is the strongest evidence, of men being willing to lay down their lives and to voluntarily make sacrifices and to stand up under persecution, then that same identical evidence applies to the divine mission of the Prophet Joseph Smith. The Latter-day Saints were driven from city to city, county to county, state to state, and finally beyond the confines of the United States to the Rocky Mountains, then Mexican territory. They could have had immunity, they could have dwelt in peace, had they renounced their faith; but our fathers and our mothers had received the witness of the Holy Spirit and they knew that Jesus was the Savior, they knew that Joseph Smith was in very deed a prophet of God. The Lord Almighty had implanted in their hearts a knowledge that God did, one hundred years ago this spring, appear to a boy; that he did speak to that boy; and that when the boy asked of our Father in Heaven, "Which of all the religious denominations in the world is the true Church of Christ?" in answer to that question our God and our Father pointed to the Savior of the world and said: "This is my beloved Son, hear Him." The Savior of the world told that boy to join none of the sects, that they had all gone astray, that they were teaching for doctrine the ideas and the commandments of men, and that they did not have the true Church of Christ. When that boy returned from that wonderful and marvelous vision, the greatest event in all the history of the world, excepting only the birth and death of the Savior, his mother saw that there was something strange about his appearance and asked him some questions; and he simply answered, in substance, and said to his mother (who was a Presbyterian): "Mother, there is one thing I know now, and that is that the Presbyterian church is not the Church of Christ."

When he related his vision to ministers and others the boy was ridiculed.

Three years later an angel of God appeared and told him there was buried in the hill Cumorah some golden plates containing a record,

a sacred record of the forefathers of the American Indian, and that he should be the instrument in the hands of God of translating those plates. The angel gave him many wonderful instructions and quoted much Scripture to him; then disappeared. He returned and repeated his instructions and disappeared. He returned again and repeated those instructions, the three visitations occupying the entire night. The next day when that boy went to his work in the field with his father, having had no rest during the night, his father saw that he was not feeling well and told him to go home; and as he was climbing a fence he fainted, but he was aroused from his faint by the voice of the messenger who for the fourth time repeated all that he had said during the previous night, and told him to go back to his father and tell his father all that he had heard and seen. This he did, and the boy's father answered: "This is of God. Listen to the teachings of the angel." The boy visited the hill Cumorah; he saw the plates and was instructed by the messenger to come there once a year for four years, to be instructed by that angel of God, regarding the great and marvelous work that was to come forth in the last days. At the end of four years the plates containing the record were delivered to him by the angel Moroni. He translated those plates, and the translation is the Book of Mormon.

#### FAST MULTITUDE HAVE TESTIMONY.

O but, says one, I don't believe a word of it. There are thousands, there are tens of thousands of men and women, from the midnight sun country in Scandinavia to South Africa, all over Europe, from Canada to South America, in every state of the Union of the United States, upon the islands of the Pacific, who stand up and in all humility bear witness before high heaven that God has given to them a knowledge that Joseph Smith did see him, that Joseph Smith did see the Savior of the world, that Joseph Smith was visited by angels of God, that he was ordained to the apostleship, that he did in very deed commune with the Savior of the world, that he was a prophet of the living God. All the non-belief, all the lack of faith of all the people in all the world cannot change that fact, if it be a fact, and God has given many of us a knowledge, an absolute knowledge that it is a fact, that Joseph Smith was a prophet and that this Gospel, called by the world "Mormonism," is in very deed the Gospel of the Lord Jesus Christ.

#### TESTIMONY OF PRESIDENT JOSEPH F. SMITH.

I want to read one of the latest testimonies regarding the divinity of this gospel, given from this stand by our late beloved Prophet, Joseph F. Smith, as to where divine authority exists today:

The Church of Jesus Christ of Latter-day Saints is no partisan church. It is not a sect. It is the Church of Jesus Christ of Latter-day Saints. It is the only one today existing in the world that can and does legitimately bear the name of Jesus Christ and his divine authority. I make this declaration in all simplicity and honesty before you and before all the world, bitter as the truth may seem to those who are opposed and who have no reason for that opposition. It is nevertheless true and will remain true

until he who has a right to rule among the nations of the earth and among the individual children of God throughout the world shall come and take the reins of government and receive the bride that shall be prepared for the coming of the Bridegroom.

Many of our great writers have recently been querying and wondering where the divine authority exists today to command in the name of the Father and of the Son and of the Holy Ghost, so that it will be in effect and acceptable at the throne of the Eternal Father. I will announce here and now, presumptuous as it may seem to be to those who know not the truth, that the divine authority of Almighty God, to speak in the name of the Father and of the Son, is here in the midst of these everlasting hills, in the midst of this intermountain region, and it will abide and will continue, for God is its source, and God is the power by which it has been maintained against all opposition in the world up to the present, and by which it will continue to progress and grow and increase on the earth until it shall cover the earth from sea to sea. This is my testimony to you, my brethren and sisters, and I have a fulness of joy and of satisfaction in being able to declare this without regard to, or fear of, all the adversaries of the truth.

We heard sung here three verses of the hymn, "O, say what is truth?" and I request that in the future the choir sing all four verses, and not omit the last.

#### O, SAY, WHAT IS TRUTH?

O, say, what is truth? 'Tis the fairest gem  
That the riches of worlds can produce  
And priceless the value of truth will be,  
When the proud monarch's costliest diadem  
Is counted but dross and refuse.

Yes, say what is truth? 'Tis the brightest prize  
To which mortals or Gods can aspire:  
Go search in the depths where it flitting lies,  
Or ascend in pursuit to the loftiest skies;  
'Tis an aim for the noblest desire.

The scepter may fall from the despot's grasp,  
When with winds of stern justice he copes;  
But the pillar of truth will endure to the last,  
And its firm-rooted bulwarks outstand the rude blast  
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,  
For the limits of time it steps o'er:  
Though the heavens depart and the earth's fountains burst,  
Truth, the sum of existence, will weather the worst,  
Eternal, unchanged, evermore.

#### CLOSING TESTIMONY.

And I bear witness to you here today that we have the truth, that God has spoken again, that every gift, every grace, every power, and every endowment that came through the Holy Priesthood of the living God in the days of the Savior, are enjoyed today. God lives, Jesus is the Christ, Joseph Smith was a prophet of the true and the living God. "Mormonism," so called, is in very deed the gospel of



the Lord Jesus Christ. God has given me a witness of these things. I know them and I bear that witness to you, in all humility, and I do it in the name of the Lord Jesus Christ. Amen.

The choir and congregation sang, "Praise to the man who communed with Jehovah." Three verses were sung and President Heber J. Grant stated that hereafter he would like to have the fourth verse sung by the choir whenever sung in his presence. He then read the last verse of the hymn.

### PRESIDENT ANTHON H. LUND

I hope that the remarks I shall make can be heard by you. I know you are all able to hear our President, and we all rejoiced in the strong testimony that he bore of the truth of the gospel as revealed through the Prophet Joseph Smith. I felt thankful that in my heart I could say "Amen" to that testimony.

#### THE LATTER-DAY SAINTS NOT RECOGNIZED BY THE WORLD AS CHRISTIANS.

Ever since I can remember, almost, I have had a testimony of the truth of that which the world calls "Mormonism." I know it is the gospel of Jesus Christ and I know that men upon the earth hold the power of the holy Priesthood, which enables them to perform the ordinances that are given for the salvation of men. How thankful we ought to be that the Lord has given us this knowledge concerning his will and what he wishes us to do. We have not been recognized by the world as being a Christian people; but we do claim that if there be any people upon the earth who believe in Jesus Christ as the Savior of the world, it is the Latter-day Saints. How strange it is, when men have read our articles of faith, that they can believe that the "Mormons" are not Christians! When I say "Christians" I mean those who believe in Jesus Christ.

#### THE SAINTS BELIEVE SINCERELY IN JESUS CHRIST AND TRY TO OBEY THE COMMANDMENTS OF GOD.

We know that he is the Son of God; we believe in him as the Redeemer of the world and as the Savior of mankind. That we are not Christians is held by the world. In their so-called Christian conventions, they do not wish to hear anything from us. Notwithstanding the fact that they did admit heathens, or men not believing in God, to come and give their religious beliefs to the Convention of Religions, yet they were not willing that we should explain our belief. However, we are trying to reach the hearts of the people. Our missionaries go out by the hundreds and thousands into the world. They seek to reach the people; they go from door to door, patiently enduring the mocking remarks that are made concerning them; and yet



they are always willing to explain what the Lord has given them, and to declare the message which they have for all mankind.

We, brethren and sisters, have received the gospel, and all of us ought to feel that we owe the duty to our heavenly Father and to our fellow men to make known unto them what the Lord has shown us. We must be careful to so live that the Spirit of the Lord is alive within us. We must try to live according to the commandments that our heavenly Father has given us. We know that they are for the betterment of men.

I was pleased to read the remarks of Senator Ashurst and others in the Senate of the United States. I know that what they said concerning this people is true. They knew the truth of these things, and they were brave enough, in spite of the opposition of the world, to speak as they did regarding the Latter-day Saints. There are many others who believe the same, but are afraid to bear their testimony of what they know. I pity such; but I honor those who are brave enough to express what they know to be true concerning a people, even if that people should be like the people of old that Paul tells us "were everywhere spoken against." If they will search and investigate, they will find that the Latter-day Saints, as a people, try to live their religion, and to keep the commandments of God, that they are prayerful and try to seek the Lord early and late to obtain power and strength from him to carry out that which they know to be right.

#### THE SAINTS ENJOINED TO ATTEND SACRAMENTAL MEETINGS.

During the past year we have had much to be grateful for. We are especially thankful to know that the people are living their religion and are showing in their works that they are in earnest. If I should find any fault with our people, it is this, that they should be more attentive to quorum meetings of the Priesthood and to sacrament meetings. In some places there can be but little fault found; while in others, there seems to be some carelessness about attending our meetings. Now, brethren and sisters, we cannot develop in godliness without going to the meetings. We should be present to hear the servants of God and to partake of the Sacrament of the Lord, and renew our covenants with him, showing that we are willing to take upon us his name and keep his commandments. It gives us strength to do so; but by staying away from sacrament meetings, we gradually grow careless, and we think that we cannot be edified by attending them. Do not go to meeting just because a good speaker is going to talk, but go to the meetings as the Lord has commanded that on the Sabbath day we should go to the house of prayer and offer our oblations to the Almighty. Do not let us be lacking in this nor in other duties.

#### THE LORD BLESSES THOSE WHO PAY AN HONEST TITHING.

You heard how much had been expended last year for different things to uphold the work of the Church. This shows that the Saints

have attended to the duty of paying their tithing. There are those, however, who ought to be encouraged to obey that law more strictly than they do. We honor those who are honest with the Lord, who pay their tithing which they owe unto him. Those who do so will feel blessed. They are not the ones who complain of how the tithing is spent, but they feel blessed in paying a tenth as the tithing of their income, knowing that the Lord sees what they are doing, and knows their hearts, and they will receive their reward for so doing. We would like to encourage all to obey this law, whether they owe a few cents or many dollars. They should remember the law of tithing and remember that the Lord blesses those who pay an honest tithing, be it little or much.

#### WARNING AGAINST FOLLOWING FALSE TEACHERS.

There are some who think they are in advance of the rest of the people, and they are trying to strike out in certain different courses. I would like to say to the Latter-day Saints: Let no one deceive you, let no one draw you away from the pale of the Church; for within it there are the servants of the Lord who have been authorized to administer unto you and to perform the ordinances of the gospel. You will not find that authority outside of the Church. If one pretends that he is the one "great and mighty," or that he has power to start a new church to improve on this, examine carefully before you take a step away from the Church. You will not be happy if you follow such men. True happiness will come to you if you keep the covenants which you have made with the Lord. The covenants that we have made, at the time we were baptized, in holy places, are all for our good to help us to come nearer to the Lord and to know his will. As we have made covenants to do his will, let us not forget what we have promised to do. There is a joy in knowing that we are fulfilling our duty, and there is sorrow in our hearts when we feel that we are not doing it. Of course, by continuing in negligence, our conscience may not smite us so much as at first; but let us all listen to that monitor which the Lord has given us; listen to the whisperings of the Holy Spirit and try to so live that we may feel, by the Spirit of God that we are acceptable in the sight of the Lord.

#### THOUGHTS ON THE FIRST VISION AND WHAT FOLLOWED.

There has been some reference here today to the first vision of the Prophet Joseph, which we look upon as the dawn of this last dispensation, the dispensation of the fulness of times. It was indeed the beginning, the very initiating of this work; and the Lord chose an instrument, not learned and educated, but a man who was willing to do that which he should be commanded to do. He had full faith in the Lord and was ever ready to offer himself and his time for the up-building of this work. We just sang a beautiful hymn about him. He did accomplish a great work during the short time that was given

him to live, after the Church was organized and those years preceding the organization of the Church. How much we rejoice to read what he did! He was poor, he had to work for his living, and yet the great task of translating the Book of Mormon was given unto him. Some have thought: "Well now, the Lord owns everything; why did he not bestow enough upon the Prophet so that he could do his work more easily?" Not so; the Lord gave him a task to do and he gave him his Spirit also that he might have strength to do it. He raised up friends to the Prophet who were willing to help, even with their temporal means—such a man as Martin Harris, such men as David Whitmer and Oliver Cowdery. They came to his help before the Church was organized. Full of faith, they were willing to assist him, and with this help, the Prophet was enabled to translate those ancient writings and to publish the Book of Mormon unto the world. Many have studied that book and have tried to find some fault with it. Now, in reading it, we see that it covers a period of about a thousand years, relating to the Lamanites and Nephites, and a much longer time to those who left the Tower of Babel, the people of Jared and his brother. Yet by the search of critics they have not been able to find any anachronism or wrong time in its chronology. The whole book is a unit, although it was written by a number of writers. They were inspired by the Lord, as were those who wrote the holy Scriptures, called the Bible. The holy Scriptures called the Book of Mormon were written by different men, prophets of the Lord, and they were all true men. The book is a unit as to doctrine and as to the spirit that goes through it.

I have referred to the men who helped the Prophet Joseph. They bore a strong testimony concerning the truth of that book. They knew they had seen the engravings that were on the plates. They knew that they were translated correctly, because a voice from heaven had so declared, and an angel from heaven had shown these things unto them. After that these men could not say that Joseph Smith had deceived them. They knew for themselves that the testimony which now appears in the front of the book was true. Notwithstanding the fact that these men became careless, and some fell into transgression and were cut off from the Church, yet they continued to bear a truthful testimony of what they had written in that book. Two of them came back into the Church.

One of them, David Whitmer, remained outside of the Church until his death; but hundreds of visitors came to him, knowing that he was not what they called a "Mormon;" that is, that he did not belong to the Church, and they thought they would get what they desired as the truth from him; but he was always ready to bear the testimony that he saw the plates, and even on his death bed he bore that testimony.

Martin Harris, we know, came here and from this stand has borne his testimony to the truth of the translation of the Book of Mormon from ancient plates.

Oliver Cowdery came to the Church when it was at its lowest



ebb, I may say, when it looked as if the Church was not able to continue as a Church; for the people had been driven into the wilderness, and several divisions had taken place and members had been scattered; but he came to the little branch at Council Bluffs and asked simply that he might become a member of the Church. He did not join the Church to become a leading member in it or to hold a big office. He came because he did not dare to die outside of the pale of the Church, and he did not live many months afterward. But he bore the testimony to that congregation that the gospel is true, that he had seen angels, that Joseph and he had been ordained to the Priesthood, both the Aaronic and the Melchizedek Priesthood. This testimony he bore to them and he asked forgiveness for the past and, like any other member who had been excommunicated, he asked, penitently that he might come into the Church and become a member with the rest of them.

While, as it has been said, three of the witnesses left the Church, yet they always bore that faithful testimony that the Book of Mormon was true. They had helped in the translation and in the publishing of the book, and it is before the world. Oh, how many glorious truths it contains! It is indeed an inspired work, and what the Prophet Joseph received and gave unto us we all bear the testimony is true; and while some people may have thought they were new doctrines, because they were not understood by the world, we have found them to be true principles, and since that time we have proved them to be such.

#### THE SECOND VISION AND VICARIOUS WORK FOR THE DEAD.

At the second vision that the Prophet Joseph received, when the angel Moroni came to him and told him about the Book of Mormon, or rather the plates that were concealed in the Hill Cumorah, he also told him things that Joseph, perhaps, could not fully understand; and, in order, that the young man might not forget what he was told, the angel repeated them three times, spending the whole night with him. Among the things that were revealed to him was the principle of vicarious work for the dead, and the principle of the gathering of the people, principles of our Church that are unique to it. These were given by the angel Moroni. He also read from the book of Malachi about the hearts of children being turned to their fathers, and the fathers' hearts to the children. He read to him the eleventh chapter of Isaiah, which refers to the gathering; and other principles he explained to the young man. Today we have heard read how much has been given for temples and for temple buildings, and this shows that the Latter-day Saints believe in the principle revealed to the Prophet Joseph as early as 1823. And just before his death, how interested he was in this work! He saw the great necessity that there was for the Saints to turn their hearts to the fathers, so as to avoid the curse that otherwise would come upon the earth. We have felt this today. We have gone into the temples, we have labored for our dead and



we have had the witness in our souls that the Lord accepted of the work. Many people have told me what they have heard and seen in the temples. Names have been given to them of persons they had forgotten, who wanted their work done. How interested the people have been in searching for their genealogies! We must thank the genealogists of the world also, because they have come to our help. They have spent a great deal of money in publishing genealogies, especially here in the United States; also in England. They have begun the same work in other countries, too. The spirit is upon them; their hearts are turning to their fathers. I know they do not believe in the necessity of doing work for them, but we believe that it is a necessity; and it is a joy and blessing to us to do this.

#### THE RESURRECTION OF JESUS CHRIST.

Today we celebrate the resurrection of our Savior. This is indeed one of the most hope-inspiring events that ever took place. Men have believed in life after death, but the real truth that there is such a thing as a resurrection was given by our Savior. The testimony has come to us that many saw him after he was resurrected. Some have argued that the resurrection is not possible; that we have never seen a person who has come back to us from another world, nor have we seen any who has seen such a person, and they argue that, therefore, it cannot be possible that anybody was ever resurrected.

Now, if we are to judge only by what we have experienced ourselves, I fear our knowing would be very small. We take the sayings of men, the writings of men and we believe what they have said and written. By this means we have extended our field of knowledge. It would be a very narrow conception to argue that things that we have not seen cannot be true. We have the testimony of twelve men who saw the Savior after his resurrection. We have the testimony that five hundred men beheld him at one time. Ten times he was seen after his resurrection. His apostles and disciples felt very down-hearted when they saw that he suffered death on the cross; but they rejoiced when the testimony came to them that he was risen, and especially when they saw him, when they could feel of him and listen to his words. These men went out into the world preaching Christ and him crucified. They were not afraid to bear that testimony to the world. You might say that twelve men could conspire to tell a lie, but we have never heard of a number of men doing so, when they were promised only martyrdom and no honor among the people, also that they should be brought up before judges, and be jailed and scourged for their testimonies—you have never heard of men conspiring together with such a future before them, if that which they declared was not true. But they knew it was true. Peter, though he did falter once and denied the Savior, was still a brave man. He never faltered after Jesus had given him the mission to look after the Saints, to feed his lambs and sheep. More than thirty years he continued to labor and all the time knowing that Jesus had told him how

he should die; that he would have to suffer martyrdom. He did not say it in those words, but he told him that another should gird him and carry him whither he would not. He alluded to the death which Peter would suffer. When it came to the real point, Peter went gladly, only he said at the very last moment, according to the legend, that he was not worthy to die as the Savior had died on the cross, and he asked that he might be crucified with his head down. Of course, this is a legendary story that has come to us, but it shows us that he suffered death; and his life was given as a witness of the truth that he had proclaimed all the way through.

Paul had been a persecutor of the Saints, but was converted by the vision of the Savior on the way to Damascus; he knew then that Jesus of Nazareth, the man who had been crucified, was indeed the Son of God, and he bravely continued his labors until at last he too gave his life in defense of the truth. These men saw the Savior. Thomas, the doubter, was not willing to take the testimony of his brethren, the apostles; but Jesus appeared where he was and told him to feel of the wounds. Then Thomas declared that he was the Lord. He was willing then to believe. Jesus gave him a gentle rebuke by saying: "Blessed are those who believe, though they have not seen."

We believe many things that we have not seen, many things that have come to us by the Spirit of God, and they have been made as plain to us as knowledge obtained by our five senses could be. We have received, by the Spirit witnessing to our spirit, the truth of these heavenly things that have been given to us.

#### THE SAINTS WARNED TO BE FAITHFUL TO THE END.

Brethren and sisters, let us continue to be faithful, whatever it shall cost. Remember the long eternity before us, and that by being faithful in keeping the Lord's commandments and keeping our covenants, the celestial glory will be obtainable by us. Let us not forfeit the great opportunity the Lord has given us, but remember that he sees us; we walk as in his sight, and he knows us. We cannot deceive him. Let us walk honestly and uprightly before him and then, brethren and sisters, I know that the great object for which we are striving shall be obtained by us—an entrance into the celestial kingdom and a return to our heavenly Father will be our lot. God bless you all. Amen.

Miss Louise Watson, Miss Edna Gothberg, and Lola Edwards, sang the trio, "Lift Thine Eyes," (Mendelssohn.)

#### PRESIDENT HEBER J. GRANT

There is so little time left that we will not impose on anyone of our speakers by asking him to try to concentrate his thoughts and condense his remarks to occupy the few minutes that remain. Perhaps

I can overrun the time myself without creating much criticism, so I will take the time and a few minutes beyond.

THE "ERA" AND "THE VISION" BY EVAN STEPHENS ENDORSED.

I hold in my hand the last issue of the *Improvement Era*. I read it, from cover to cover, before it was printed, when it was in proof sheet form. I am very grateful to the men and women who have written for this number, every article of which refers to the vision given to the Prophet Joseph. The words of the sacred historical cantata entitled "The Vision," written by Professor Evan Stephens, which will be sung here tomorrow night is also recorded in this number. I have requested the *Deseret News* to print ten thousand extra copies of this issue of the *Era*. I think that every person who believes in that wonderful vision ought to get this number of the *Era*.

#### STATISTICAL ANNOUNCEMENTS.

Since our last General Conference the following changes have occurred in stakes, wards and missions.

#### NEW MISSIONS.

Danish mission, Carl E. Peterson, president.  
Norwegian mission, Andrew S. Schow, president.  
Chihuahua mission, Joseph C. Bentley, president.

#### NEW WARDS.

Lost River ward, Lost River stake; Colonia Chuichupa ward, Juarez stake; Rigby Second ward, Rigby stake; Lehi Fifth ward, Alpine stake; Starrh's Ferry ward, Burley stake; Jackson ward, Burley stake; Stockton ward, Tooele stake; Mountain Home branch, Woodruff stake; Thatcher West ward, St. Joseph stake; Clay's Springs branch, Snowflake stake; West Tintic branch, Tintic stake; Nibley ward, Hyrum stake.

#### NEW PRESIDENTS OF STAKES.

Parowan stake, Henry W. Lunt, president; succeeded Wilford Day.  
Utah stake, Thomas N. Taylor, president; succeeded Joseph B. Keeler.  
Ensign stake, John M. Knight, president; succeeded Richard W. Young.

#### NEW STAKE CLERKS.

St. Johns stake, Dewey Farr; succeeded Levi S. Udall.  
Granite stake, Milton H. Ross; succeeded Wm. McEwan.

#### STAKE PRESIDENT DIED.

Ensign stake, Richard W. Young.

#### BISHOPS DIED.

Timpanogos ward, Utah stake, Otto J. Poulson.  
Vineyard ward, Utah stake, William Varley.  
Sugarville ward, Deseret stake, Norman Stillwell Anderson.

#### IN MEMORY OF RICHARD W. YOUNG.

As announced, Richard W. Young, President of the Ensign stake, and a Brigadier General in the United States army, has passed away, by death, since the last conference. He spoke at the overflow meeting



in the Assembly Hall, on the afternoon of October 5, 1919, and I desire to read a few words from that address:

I was just looking over that wonderful poem, "The Seer," written by President John Taylor, that remarkable, splendid father of President Frank Y. Taylor who is here today. I find written there, concerning the Prophet Joseph, that

"He shared their joys, their sorrows too,  
He loved the Saints, he loved Nauvoo."

I have been away from this people long enough to develop a strong love for the Saints of God; the good people, who make up the congregations of the Church are the dearest people in all the world to you and me. There is no experience that touches my heart more deeply than the sight of the face of a good old brother or sister whom I have known, and known to be faithful for many years. I share their joys and their sorrows too. I deeply love the Saints and their association, and am proud of being a member the Church of Jesus Christ of Latter-day Saints.

I was thinking during the noon hour how much reason we all have to be proud of the record of the Church. When you stop to think about it, you must conclude that this Church has been right throughout its whole history upon all of the important moral questions that have affected our welfare. In the nature of things there is not within the United States a people more patriotic than the Latter-day Saints. I know of no sect that assumes the position that the constitution of the United States was written as it were by the very finger of God. Surely that belief is an inspiration to the highest patriotism. You remember reading in the history of the Church that this people were accused in Missouri of being opposed to slavery. In that slave-holding state such an attitude became one of the reasons of our persecution and drivings. You remember that the first message that flashed across the completed telegraph line from here to the Atlantic ocean was a message of congratulation from Brigham Young to Abraham Lincoln that the Union was preserved or was in the way of preservation.

President Grant spoke this morning of the attitude of the Navajo Indians toward the "Mormons." They had confidence in the "Mormon" people because the "Mormon" people had never abused their confidence. Books have been written, one book that I remember in particular, called "A Century of Dishonor," an indictment covering hundreds of pages against the American people for treatment of the American Indians. But no indictment had ever been framed, or would be formulated against the "Mormon" people for their attitude or treatment of the aborigines of this continent. We have always treated them fairly and squarely, as of course they should have been treated.

We have stood square upon women's suffrage. We were among the very first—the second, as I now recall it—of the states to give what should have been given years before, the right of equal suffrage to the women, now recognized not only in this country but throughout the world as a long delayed measure of justice.

We have stood fairly and squarely upon the prohibition question throughout the Church.

IN MEMORY OF OSBORNE J. P. WIDTSOE.

Since our last conference, one of our greatest educators has passed away, Osborne J. P. Widtsoe. One of the splendid articles in this April number of the *Improvement Era* was from the pen of our departed brother, and I will read the last paragraph or two:

But while it is well it is not enough. Steadily to maintain the narrow way throughout the generations, there must needs be communion with the director of all. Where there is no revelation, the people perish; they wander



from paths of rectitude; they deny even that which has given them life. This, then, is the sum of all: Not alone because the doctrines revealed through Joseph the Prophet spurs the energies of man to work, and to know, and to do; nor yet alone because it is based on the law of association, will it thrive and prosper; but because there is added hereto the still more basic principle of faith in God and his power to guide man by continued revelation—as times and seasons and countries shall require—will ultimate triumph be achieved. The far-reaching extent of the work of the Prophet Joseph Smith cannot be declared; the monument he has erected to his memory cannot be measured. But this much is certain: It is as natural as that the rising sun shall appear in the east to spread its glory gradually over the world, that the Church of Jesus Christ of Latter-day Saints should prosper and progress to come ultimately to inherit the earth.

#### THEY GAVE THEIR LIVES FOR SERVICE TO THE PEOPLE.

Richard W. Young offered his life twice, by volunteering in the service of his country, going once to the Philippine Islands, and once to France. Osborne Widtsoe gave his life to the service of the Church and for the uplift, educationally, of the people. The lives of these two noble men stand as a testimony to the divinity of this work. No more upright clean men ever drew the breath of life. We thank God for the record that they have left and pray God to bless and comfort their families and to assist them to walk in that straight and narrow path in which their fathers walked. May God's comforting influence be and abide with them and with all those who have been called upon to mourn, since we were last here, is my prayer and I ask it in the name of Jesus Christ. Amen.

The anthem, "Oh, Happy is the Man," by Prof. J. J. McClellan, words by Parley P. Pratt, was sung by the choir.

The closing prayer was offered by Elder John L. Herrick, former President of the Western States Mission.

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### AFTERNOON SESSION

President Heber J. Grant presided and called the congregation to order at 2 o'clock. The house was filled to capacity. Overflow meetings were held in the Assembly Hall and in the Bureau of Information.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Prayer was offered by Elder German E. Ellsworth, former President of the Northern States Mission.

The choir sang, "Hallelujah to the Father (Beethoven's "Mount of Olives").

## PRESIDENT CHARLES W. PENROSE

I am very thankful for this privilege. Just to look at this congregation is a pleasure and a treat. To be called upon to speak—I was going to say—is a task, and it really is, for I do not feel prepared to deliver a discourse upon any particular topic or subject. But I feel thankful that I am able to be here, and to lift up my voice once more in testimony of the truth. I bear testimony that what we heard this morning, that which was delivered from this stand, was true, divinely revealed and divinely spoken. I felt like shouting and singing, “Hallelujah, Praise to God,” when President Grant closed his remarks: for I felt that he was inspired of God to give to us words in due season: and I believe the whole congregation, this immense audience, was thrilled with the same feeling and spirit. I enjoy preaching of that kind. I do enjoy a well said discourse, prepared already in thought and in language to deliver to a public assembly, but I must say that I do much more enjoy addresses that are delivered by the power of God, accompanied by that splendid spirit which came to us all when we first embraced the gospel. When we first heard the glad tidings of salvation brought to earth in the latter days through the Prophet Joseph Smith and his associates, our whole souls thrilled with joy, with thanksgiving and praise to the Lord: and no matter how often we heard the same simple truths declared, we enjoyed the hearing of them, and the same spirit that rested upon the speakers rested upon the hearers, so we rejoiced together. I felt that this morning, as I have many times during the conferences that we have held in years that are past, and I was impressed with the feeling that the promise made by the Almighty in regard to the continuance of his work, was verily true, and will be fulfilled to the uttermost, no matter what may occur, no matter what changes may come, either through the martyrdom of our prophet or the decease of our leaders, by what we call “natural means.” No matter what the opposition may be in the world, though thrones may totter, empires fall, and the systems of men may be broken up and perish, the Church and Kingdom of our God shall continue and abide and increase.

## THE CHURCH OF CHRIST SHALL GROW AND PREVAIL.

This great audience, this afternoon, is evidence of the truth of the prediction of the Prophet Joseph Smith, addressing his father by revelation, which was read to us this morning. This work will abide. It was so destined by the Almighty, when he revealed it. When he appeared with his Son Jesus Christ, our Redeemer, to the Prophet Joseph Smith, he ordained and declared that this organization should remain on the earth, and should not be broken to pieces, nor given to any people except to the Saints of the Most High, and they should continue the work and possess the Kingdom and the greatness of the Kingdom until it should spread forth under the whole heavens.

I know that this is true, and I felt the influence and spirit of it

this morning, when I looked upon the great congregation here, and realized that another large audience of Saints was gathered in the Assembly Hall, and that there was a great number of inspired men, ready at the word, when they receive it from the head, to go forth to the nations, or to labor at home, to do anything and everything required of them under the power and influence of the Spirit of the Lord which they hold, associated with their offices and callings in the holy Priesthood.

It is a joy to my heart to realize and know this, that the work shall not be broken up, shall not be given to another people, but this Church and Kingdom—for the terms are used almost synonymously—shall continue and stand forth and overcome every opposition of every kind that may come against it. I do not say this in the spirit of defiance against the powers of darkness, either in the flesh or out of the flesh, but I say it in humility, and with full confidence that the word of God shall be fulfilled, and the Church of Jesus Christ of Latter-day Saints shall continue and abide, and the gospel it brings shall be preached to the living and to the dead, until all of the race of Adam, who are able to receive and hear, shall hear the word and have the free opportunity and liberty, if they will, to obey it, to repent of their sins, and to come unto God the Eternal Father, be obedient to him, and bow the knee to King Immanuel, Jesus the Christ.

#### THE VISION OF JOSEPH.

We have reminders, frequently now, of the fact that about a century has elapsed since the time when the Prophet Joseph, as a boy, went into a grove near his father's residence—where many of us have been, and have rejoiced in the spirit we found there—and there for the first time in vocal prayer—I presume he had prayed before, in a fashion—but in vocal prayer, from the heart, with faith, he called upon the Lord that he might learn which was the true religion. As we have heard today, and have heard many times before, the Father and the Son appeared to him. He saw them; they were there before him. We may not perhaps exactly explain how and by what means Joseph saw the Father and the Son. He called it a vision. That is right, it was a vision. But what is a vision of that kind? A vision like that which Moses had when he saw the Lord face to face. He saw the Father and spoke to him, and the Lord spoke to him. Moses declared that he saw him, not with his natural eyes, but with his spiritual vision: and that there is such a thing I presume many of us who are here are fully assured. We know it in our own experience, but not perhaps to the same degree as Joseph or Moses had it, when they conversed with the Lord. But that there is a spiritual sight or vision we realize, and we can draw very near to our Father and our God in the name of Jesus Christ, and see when others are in the dark, and comprehend when others are blinded in regard to the heavenly truths which come to people from him for their salvation.



## VIRTUE IN THE PRAYER OF FAITH.

I rejoice in the knowledge of this great truth, and I know that there is virtue in the prayer of faith. It is the prayer of faith that saves the sick when we administer to them in the way that is appointed. The real efficacious prayer must be accompanied by faith, which is the strength and power of it; and by faith we can draw near to him who is our living Head. And by faith we can accomplish the work set us to do, no matter what it may be. If we put our souls in it, and in faith attempt the work that we are entrusted with, in that we shall succeed. In God we trust: in God we have faith; on God we rely: and when we do that with full purpose of heart, the Lord, and the powers behind the veil are with us. The heavenly power of the Priesthood is with us who hold it here in the flesh, and it is by that power that we shall prevail and succeed and overcome, and accomplish the great work of salvation entrusted to us.

## ALL THINGS TO BE DONE IN THE NAME OF JESUS CHRIST.

Everything in this Church is to be done in the name of Jesus Christ; so we have been commanded. This Church is called "The Church of Jesus Christ of Latter-day Saints." That was given by revelation and commandment. It is not merely the Church of man: and though men are called of God to work in it, and to occupy prominent places in it, and to use great influence in building it up, we are building it up to him who is our living Head, even Jesus the Christ. We are to do all things in his name. When Peter was instrumental in curing the lame man by the gate of the temple, he said: "Silver and gold have I none, but such as I have, give I unto thee: in the name of Jesus Christ of Nazareth, rise up and walk;" and the man leaped and walked. And so it shall be with this Church, which Jesus Christ has established in the latter days. It shall prevail and overcome every obstacle in the path.

Now, concerning that name: It is the name of Jesus Christ that we are to use. I will read a verse or two from the Doctrine and Covenants, the 18th section. There are a number of other sections that convey the same idea, but I will not take time to read them. I will begin with the 21st verse:

Take upon you the name of Christ, and speak the truth in soberness; And as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;

Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;

Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

Some people may think that there is nothing new in that; neither is there, but many of us have fallen into the habit of doing things in the name of Jesus, and I notice that when people bless their food



at the table, (or ask a blessing upon it) they do it in a sort of peculiar, hurried manner, and close it by saying rapidly, "In the name of Jesus. Amen." When some men dismiss a meeting they are in haste to pronounce the benediction, and they do it "in the name of Jesus. Amen." There are many men in the world named "Jesus" in these latter days. I was reading in a newspaper recently about a murderer whose first name was Jesus, who crucified his own child. He was a fanatic, a madman. I notice, too, when you travel, in many foreign countries you find over the doors the names of men who keep what we call "saloons" or public houses, and it is Jesus So-and-so. Now, we are to take upon us the name of Christ, and you will find, if you will read the Pearl of Great Price, in the revelation of God to Enoch and to Moses 52, 57, that it is specified there, particularly, that Jesus Christ is the name of "a righteous judge who shall come," and that he is the beloved of the Father, that he is the firstborn of the Father; he is the beloved Son, and when speaking in regard to the future in the flesh he is called "the Only Begotten" Son. God's only Begotten Son is Jesus Christ—Jesus, the Savior, Christ the anointed. The two names go together, and they belong to each other. Jesus Christ has said that is the name he received from the Father, and we are to use that name. When we baptize, we baptize in the name of Jesus Christ: "Having authority from Jesus Christ, I baptize you," and so on. So when we pronounce the blessing upon the sacrament, the bread or the water, we ask the Father, in the name of his Son Jesus Christ, to bless the bread or to bless the water. So, my brethren, in administering in any of the ordinances of the house of God, it is to be done in the name of Jesus Christ.

Do not be afraid to use reverently the name of Christ. He uses it continually. We can read about it in the Book of Mormon. The Church was the Church of Christ, and in the last days the Church is to be called by that name. You may think perhaps that is a matter of little importance. Perhaps it is so to you; but I have found in my experience, from the beginning of my membership in this Church, that there is power in that name. "In my name they that believe shall cast out devils; they shall speak with new tongues," and so on. There is power in the name of Jesus Christ. Demons tremble at that name. They recognize it. But when we, in a slipshod way, use the name of Jesus, and say nothing about Christ, I don't know that it has so much power and influence. The Lord may in mercy to our omission accept our meaning, but never mind about that, let us do what we are told to do, and administer in the way that Jesus Christ himself says we are to administer. I will not take time to read from other sections, that relate to the same subject, but all the revelations in this book [the Doc. and Cov.] given through the Prophet, or to others, are in the name of Jesus Christ, He says: "Listen to the voice of Jesus Christ, the great I Am, whose arm of mercy hath atoned for your sins." (See Sections 29, 38, 39 and others.) He is the Great I Am spoken of in the Hebrew scriptures.

JEHOVAH OF THE OLD TESTAMENT IS JESUS CHRIST OF THE NEW.

He is the Jehovah spoken of in the Old Testament. Jesus Christ of the New Testament, is Jehovah of the Old Testament, and he so proclaimed it when he came to the Prophet Joseph and Oliver Cowdery in the temple of the Lord, the account of which we read in the 110th section of the Doctrine and Covenants. They speak of his appearance, the glorious appearance and power, and his voice was like the rush of many waters. It was the voice of Jehovah. I say this for the benefit of some few of my friends who do not believe in the doctrine that Jesus of the New Testament was Jehovah of the Old Testament. Jesus the Christ represents the Father fully. In him dwelleth the fulness of the Godhead bodily, as we read in the scriptures. "It pleased the Father that in him should all fulness dwell." And so he could tell Philip, when asked, "Lord, show us the Father:" "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." God was manifest in the flesh, in the personality of Jesus of Nazareth, and he was verily the Son of God, begotten of the Father, and his mother was the virgin Mary. There should be no dispute in regard to this matter, because it has been made so clear and full in the revelations of God to us.

THE TRINITY, THREE DISTINCT PERSONALITIES.

There is a trinity in the Godhead, so the Prophet Joseph taught—the Father, the Son, and the Holy Ghost,—and they are three distinct personalities in perfect unity. There is a spirit which "proceedeth from the presence of God throughout the immensity of space," the light which is in all things, and through all things, and round about all things, and the law by which all things are governed." By that spirit, our Heavenly Father declares, he created all things in the beginning, firstly spiritually, and afterwards temporally. Doc. and Cov. Sec. 29.

We learn also that this spirit of truth and intelligence and power proceedeth from the Deity, "throughout the immensity of space, and is the law, by which all things are governed, by which God is omnipresent, by which the word of God is declared, whether through Jesus the Christ, or by the personality of the Holy Ghost. That spirit pervadeth all things. The Word is declared through and by its influence in all the worlds that God has created. We should understand the distinction between this universally diffused essence, and the personality called the Holy Ghost, whom Jesus Christ said he would send to his disciples, and who no doubt came on the Day of Pentecost, in person.

These may seem small matters to some, but we should try and get right on all things, that we may have the unity of the faith, that there may be no discord among us.

WHAT IS TRUTH?

The spirit of truth reveals truth, conveys the light of truth. It conveys intelligence. What is intelligence? It is "the light of truth."

I was pleased when President Grant read the concluding verse of Brother Jaques' splendid hymn, where it says, "Truth, the sum of existence, shall weather the worst." All the hymn is eulogistic of that divine influence that we call truth.

Oh say, what is truth? 'tis the fairest gem  
That the riches of worlds can produce,

and so on. But here it tells something about what it is. It is "the sum of existence"—things past, things present, and things to come, facts. These are truth, and the Lord says that "truth is knowledge of things as they are and as they were, and as they are to come." (Sec. 93.) Some of our brethren in writing, and a good many in talking, say truth is the knowledge, or a knowledge of things. That is something that you can have or I can have or can reject. The insertion of *a* or *the* is a mistake. Truth is knowledge itself, information, intelligence, things that are, things that were, things that are to come—knowledge concerning them. That is truth. It is a splendid definition and answers the question of ages more clearly than anything I have ever heard attempted; even better than "truth the sum of existence," and yet the two in meaning are identical. Now, let us be correct in that little thing, and so in all things that pertain to our doctrines, our duties in the Priesthood, brethren, and in our quotations of scripture let us try to be right, as nearly correct as we can.

#### THE NATURE AND RESURRECTION OF CHRIST.

This day, as Brother Lund so plainly pointed out to us, is called the anniversary of the resurrection of Jesus Christ, our Redeemer. I do not know whether it is exactly the right day, and it does not matter. It is something like it is with Christmas Day. We join with the Christian world, as they please to call themselves, in revering the name of Jesus Christ, and celebrating his resurrection. We claim that he actually was raised from the dead; not merely continued his existence after death, but the body that was put into the sepulchre was brought forth from the tomb, and nothing was left but the napkin and other things that were placed around it when the body was interred. He appeared to his disciples, and to many others, five hundred brethren we are told. They do not give us their written testimony, but it is given in the New Testament. They all saw him at once, and he discoursed with them, and showed his disciples his hands and his feet. What for? To deceive them? To make them think something that was not true? Not at all. He wanted them to understand that that was the body that was on the cross, in which the Roman soldiers drove the spikes or nails through the hands and through the feet. He exhibited himself, and told them to handle him and see, "For a spirit," said he, "hath not flesh and bones as ye see me have." Many of the apostles lost their lives because they testified concerning this fact. They were witnesses of the resurrection, the raising from the dead of the body of the Redeemer, quickened by the spirit, immortalized,



beautified, made glorious; but the changes wrought upon it that it might be immortal did not change the structure of the body. It was the body of Jesus, the Christ, who hung upon the cross, and died for the sins of the world. And that is the great truth that we have to declare, not only his actual resurrection from the dead, but that he is the Savior; through him and by him and of him, the Father declared, the worlds were created and made. We know little about his actual life on the earth during the three years that he labored in the ministry, and still less about his childhood, and we know next to nothing concerning the details of his preexistence, except the fact of it. He was with the Father in the beginning; he says so in revelation to us, in the 93rd section of the Doctrine and Covenants: "I also was in the beginning with the Father, and am the Firstborn." Now, do not be deceived, any of you, by speculations that people have had about his being "the son of Adam," and other theoretical notions. He was the Firstborn of the Father, as we read in the Epistle to the Hebrews. "When he bringeth his Firstbegotten into the world, he saith, let all the angels of God worship him," Jesus the Christ, whose spirit, whose light is in all the worlds that have been created, and is "the power by which they were made." He was the Firstborn of the great family to which we belong, so we call him not only our Redeemer, but our Elder Brother.

Well, some ask, did he have a beginning? Certainly, in his individuality. He had no beginning in the essence that composes his spiritual personality. Neither is he, in that, different from us. We also, he says, were in the beginning with the Father, that which is spirit, God says that he created them all. But doesn't he say that intelligence never was created or made? Yes. But what is intelligence? I have quoted to you that "intelligence is the light of truth," without beginning, without end: But "intelligences" are individuals begotten of the Father, created, he says, by him, or organized; and whether you use the term "created" or "organized" or "begotten," it means the same thing. They were his sons and his daughters. But Christ Jesus was the Firstborn, and so he is preeminent in all things, and all things will become, some time, subject to him, and every knee will bow and every tongue confess that Jesus is the Christ, to the glory of God the Father.

Let us get this clearly in our minds, and we will find that there are no contradictions in the scriptures of the Lord. Intelligence is without beginning. It is something that can be imparted or withheld. It is the light of truth, and it proceeds from the Father, and is conveyed to us if we will open our hearts to receive it, and we will receive its gifts according to our organization and capacities and the blessings of God to us. It is the spirit by which God made the worlds, by which he governs them, by which he is present in them and round about them, and the fulness of it is in Jesus the Christ, his Only Begotten in the flesh, and his Firstborn in the spirit.



THANKS BE TO GOD FOR THE GIFT OF HIS SON JESUS CHRIST.

We desire to praise Jesus our Redeemer. Oh, what a blessing was his crucifixion to all the world, to all generations of the sons and daughters of Adam; by and through him and his atonement we can be redeemed from the dead, from death, from hell, from darkness, from the grave, from everything that is hurtful and injurious and that brings unhappiness. And we can be imbued with his Spirit if we obey his gospel, and be able to draw near unto him, and to realize who and what he is, for a fact, for ourselves. For he will reveal himself to us if we will draw near unto him. To use a figurative expression that he used to his disciples; he will come in with us and sup with us and be in us and round about us, and be our leader and our guide. Thanks be to God the eternal Father! Hallelujah, praise his holy name, for the gift of his Son Jesus Christ, for the redemption of mankind from the transgression of Adam, who is our earthly head. He is our father in that sense, the father of all the race. We have had fathers of our flesh, we have obeyed them, and so the chain goes up to the great man who stood at the head, the father of all, Adam. But our Father whom we worship is the great Elohim, who sits on high, who is working, through his Son Jesus Christ, for our redemption, and he is the Savior, after all, of all that are saved. Through and by his Son Jesus Christ are we redeemed from our own sins and also from the sin of our first parents, the transgression of Adam and Eve in the garden. He who knew no sin offered himself as a sacrifice for those who had sinned, and that reaches right back to Adam. It is through Jesus the Christ that Adam is redeemed from the effects of the fall, and through him we are redeemed from death and hell and the grave, from our own sins as well as from the sin committed by our first parents. By obedience to his commandments we can be washed clean from our sins and imperfections, but it is the blood of Jesus Christ which cleanseth from all sin. Thanks be to God, I say, for this great gift unto us!

Let us try to understand the word of the Lord. It is not particularly necessary that we should spend all our time thinking on these ideas and theories, but there is value in them because they are true, and it is the truth that will save. Jesus prayed to the Father to sanctify his disciples. "Sanctify them by the truth, thy word is truth;" and by his word we can obtain knowledge of things that are past or present or are to come, and can be in harmony with the Father and with the Son and with the Holy Ghost, and with all the great and mighty beings who held authority from them in the ages that are past, and those who have held it in the dispensation in which we live, those who are living, and those who have passed away. What a glorious kingdom there will be, when sin is banished, when darkness is dispersed, when false governments will perish; when the true Kingdom of God shall be set up, and Jesus Christ as King of kings and Lord of lords shall reign over all the earth; and those who obey his commandments will reign with him in glory. The Saints of olden

days and the Saints of modern days will be together there in that great company. There will be no disunion; there will be no darkness; there will be no pain, and there will be no more death, but we shall live, and live because of the atonement wrought out for us by Jesus Christ, our Redeemer. We shall be there, as he will be there, as distinct individual personalities.

#### THE GLORY AWAITING THE RIGHTEOUS.

We shall not be blended into one body, except as an organization of people. Each one will be himself or herself, and will shine in the glory of our Father; and every quality that we have, every attribute, every gift and power of our being that we have obtained from our birthright from our Father, all the knowledge we have gained by our experiences in the spirit life or in mortality will be ours, and the power of endless lives will be in us, because the spirit and the body will be inseparably joined together in glory, never more to be separated, and all eternity will be before us in which to progress and improve and rejoice, and find out more about our Father and Jesus Christ, our Elder Brother, the great Mediator and Exemplar, whom we are to follow always, and joy will be made supreme and perfect. In this life we only have it imperfectly, for the body without the spirit cannot receive a fulness of joy, neither can the spirit without the body. The elements of both are eternal, but each of us has an individual personality. When we were born in the spirit, that was our first estate. Now we are in our second estate, and when the third estate comes, if we have been faithful in both, and obtained this great blessing of the spirit and the body joined together in one, in perfection, in complete harmony with the Father and with the Son and with the Holy Ghost, and all the great and mighty and just and pure and honest of heart of all the centuries into one great kingdom and glory, oh, how happy we shall be in shouting "Hallelujah to his holy Name!"

#### CLOSING INJUNCTION TO FAITHFULNESS.

I feel that I can do that this afternoon, echoing the anthem by the choir. I do not want to take up too much time. Perhaps I have talked too long already. There are a number of brethren here whom all the people want to hear. I rejoice with them and glorify God to know that the organization of this Church has been fully established. Study the 107th Section of the Doctrine and Covenants, elders of Israel. Read it carefully from beginning to end. Weigh every phrase in it, and see the beauty of that organization of Priesthood which the Lord has set up, and, so far, has perfected. Live as servants and priests of the Most High God, perform your duties, and set a good example. Take the hint given to you this morning by Brother Lund in regard to your tithing. We learn from President Grant of the immense amount of money that is being expended and that which is called for. Oh, if all the Latter-day Saints could realize what a blessing there is in the payment of their tithes, honestly,—which means a

tenth; it does not mean a fifth nor a twentieth, it is the tenth, the tenth of our interest before the Lord,—if they would do that we would have no difficulty in complying with the requests that are coming in by the hundreds every day of our lives there in the office—for appropriations for different objects that are very good, but there are not means enough now to comply with the demands.

If all the servants of God, high priests, seventies, elders, and the members of the lesser Priesthood, would obey that commandment of Jesus Christ, that is, to pay their tenth, and the means come into the hands of the servants of God, who are honestly and faithfully and patiently striving to use it and distribute it to bring about the best results, what a blessing it would be to them individually, for they would grow in grace and in the knowledge of the truth, and have confidence in God when they pray, and it would be an example to the Saints and be a blessing to the Church to which we belong, this splendid organization that God has set up to continue and abide. Faithful and true should be those who have received the authority of the holy Priesthood, honest and pure in their dealings with one another, and in their dealings with the Lord.

The tithing is called “a voluntary contribution.” But what should that be? It should be a tenth, just as the Lord has commanded. And so, of course, in regard to all other duties in the Church. That is not the only one, by any means. Every one of us Latter-day Saints should endeavor to be a member of the Church in the full sense of the word, baptized into Christ, having put on Christ, trying to carry out the commandments of Jesus Christ, trying to live in the spirit of Jesus Christ, so that we shall not be ashamed when we stand up in the midst of that great concourse in judgment, and behold the face of our Redeemer, and realize that he is indeed what he has been proclaimed to be. Let us be members of the Church of Jesus Christ of Latter-day Saints in the full sense of the word, and use our talents and abilities, such as they are, in the service of the Lord, and we will find the truth of his promise: “Behold I come. My reward is with me, but my work is before me.” Do your work, Israel, and gain the reward through Jesus Christ. Amen.

The duet “God With Us” was sung by James H. Nielson, tenor, and Raymond Williams, baritone.

### ELDER MELVIN J. BALLARD

I rejoice, my brethren and sisters, in the testimonies that have been borne during the sessions of this conference, and am very happy, for in my heart there are, today, feelings of gratitude to our Father in heaven that I also know that that which the brethren have testified to is true.

#### WHY LATTER-DAY SAINTS ARE POSITIVE IN THEIR RELIGIOUS DECLARATIONS.

It undoubtedly seems a very positive position for us to take, to



be able to speak with such certainty concerning the work the Lord is doing in the world, in our day; to speak with such certainty concerning the visitation the prophet Joseph Smith received a hundred years ago, wherein the Father and the Son actually appeared to him. We may impress our friends, by reason of our positive position, with arrogance, but that is not the thought that is in our hearts. We know what we know, and we testify to it in earnestness and in humility. I remember a gentleman, a minister, said on one occasion, in a private discussion which I had with him, that he thought we were too positive about the things of religion. He thought we had not considered the question of God enough to be able to speak with such certainty. He informed me that he belonged to a church that was several hundred years older than the one to which I belonged, and he said that his church had been considering these questions for a long time and had altered their view and their opinion about a good many theological questions. I granted that that was true; and he ventured the assertion that after we had been discussing these theological questions as long as they had, perhaps we would change our opinion also. And in order to establish his point he used this illustration:

"If you had a problem to give for solution and you selected ten boys to solve the problem, and you gave one of them ten days in which to study it, and then another boy nine days and still another boy eight, and so forth, until you had one boy studying on the problem but one day and one studying ten days; now which boy, at the conclusion of the ten days, would know most about the problem, the one who had been studying but one day or the one who had studied ten days?"

Well, you would have to concede, as I did, that if all things were equal, of course, the boy that had been studying ten days ought to know most about the problem.

"Well, there you are," he said; "we have been studying it longer than you have, and you are one of the youngest churches, and so you are likely to change your mind when you study it a little longer."

"But," I said, "suppose the boy who has had the problem but one day receives the visit of a professor who knows all about the problem and who illustrates it so that now it is perfectly clear to the mind of the boy, who knows most about it, the boy who has thus been aided, only having had the chance to study it one day, or the boy who has been dreaming about it for ten days?"

"Why," he said, "of course, the boy who was thus aided and assisted knew most about the problem."

Then I said: "That is exactly where we stand." Joseph Smith did not know, because of earthly wisdom and his reading of the scriptures, more about our Father in heaven and his Son Jesus Christ, than the learned ministers of the world. Not by that means did he obtain his knowledge, but in the few moments that he knelt in the sacred grove in the presence of the Father and the Son he knew more about God the eternal Father and his Son Jesus Christ than all the ministers of all the world ever have known, or ever will know, except



they shall be, in like manner, informed and instructed. So that the wisdom he had came to him from the source to which men must go if they shall know our Father in heaven.

While we speak with this certainty and this positiveness, we desire to be charitable to our brethren and sisters who have not this faith. I think of their condition with a feeling of almost pity and sorrow. I realize that among them are many who desire to do right, who do right so far as they have knowledge, who are blinded because of the traditions of their fathers, who have ears but hear not, eyes and see not, and hearts that can not understand. We have not read the scriptures and obtained this superior knowledge because of our increased intelligence. If we should sweep away the knowledge that has come to the Latter-day Saints in the revelations contained in the book of Doctrine and Covenants, in the revelations we have concerning the great plan of salvation, as revealed in the Book of Mormon, and other inspired utterances that have fallen from the lips of the prophets of God from the days of Joseph until this day,—if we should sweep those away, and have nothing but the fragmentary utterances of the Lord Jesus Christ and his apostles, as found in the scriptures, left, we would not know any better than others the truth concerning the gospel of Jesus Christ, nor the plan of church organization.

Just at this time the whole Christian world is considering the question of a unity of churches, acknowledging that the system that has produced division is wrong, and makes for weakness and not for strength. Now, how in the world will they ever unite, except that which is lost shall come again? Their lamentable condition has been produced because men have not preserved, from the days of the Redeemer's ministry among his servants on the earth, the truth Jesus taught. When we think of his three years of ministry it must have amounted to hundreds of sermons, hours in length, in which he discoursed upon all the fundamental truths of the gospel. There evidently was no question in the minds of his followers as to what they should do to be saved, but the difficulty with the present situation is that we have but a fragment of what he uttered. If you should combine all the several narratives, as they are found in the Gospels, into one narrative and eliminate the duplication of the story, it is said that it could be read in an hour and fifteen minutes and would constitute but seventeen pages of our scripture. That is a very small part of the great message which the Master delivered to men. No wonder the world is in confusion and some believe in worshipping on the seventh day and others disagree with that opinion and each seems to find some scripture to justify his position. No wonder there is doubt and uncertainty concerning the subject of baptism, concerning the form and the manner of it, because the details concerning that doctrine have not been preserved; and likewise concerning the organization of the church. It is true that the names of prophets and apostles and pastors and teachers occur in the sacred record, but the duties of each are not so well defined; the work and

the labor and the relative position of these several officers are not set forth so that men can work out again or reestablish, without further knowledge, the true organization of the Church of Christ. When I think of the contention of our Protestant brethren, that the world had gone into idolatry and had lost the truth, and that a state of apostasy existed up to the time of the Reformation, I cannot blame these men. It seems to me that there ought to be rejoicing among those who belong to the Protestant cause that there is proof of the truthfulness of their contention found in the utterances of the Lord Jesus Christ to Joseph Smith, who verified what those great reformers had been declaring, namely, that there was an apostasy and the truth was not in the earth. What has happened, from the time they took their stand and made these positive declarations, that gives evidence that the truth which had been lost was restored? For they themselves confessed it did not exist in the earth. None of them claimed that an angel had visited them and restored the Priesthood; none of them claimed to have received any new word from the Lord clarifying the situation, and making the doctrines of the church now plain and simple, so that the way-faring man, though a fool, need not err therein.

I wish we had all that Jesus uttered. I believe it would be perfectly easy to make it plain to the minds of men who are honest that there has been a departure from the gospel as Jesus established it, and that they themselves are going at cross purposes to the plan he devised. Why don't we have more of that which Jesus spoke? Simply because years elapsed before some men wrote what they could remember of the sermons, or the substance of the sermons, of Christ; and it was only a very brief account; after all, precious as it is, very meagre and not sufficient to guide all men to a common understanding of the gospel. Every word that fell from the lips of the Master was essential; not one word was idle, not one word was useless, but every word was essential for the salvation of men; and "Mormonism" proclaims to the world that that which has been lost has come again, and until that which has been lost does come again the world will continue to be in darkness and in ignorance of the truth; and not until men shall go to the Source that Joseph Smith applied to himself, when on bended knee he sought the Lord to know which of all the denominations was right, shall they know the truth. Not until all men shall acknowledge that that and that alone is the Source from whence light and knowledge must come, can the world come to a unity of the faith. Until that day we shall find the world wandering in darkness, hither and thither, seeking light, but can not find it, their eyes being blinded. O how the world ought to rejoice that in this day that which so long has been lost has been restored, the fulness of the gospel, the power and authority of the holy Priesthood, the doctrines of the Church, and not only that but the organization of the Church as well in its perfection and in its power. When I think of the efforts of men to rebuild the Church, —and I do not want to belittle their efforts—I do not blame them. I

believe that Joseph Smith and his associates could not have done any better than Martin Luther, nor than Wesley or others, except for the fact that the Lord revealed himself to him. So I do not belittle the efforts of these men who did the best they could with the light and knowledge which they had, but their knowledge was limited. Their effort to rebuild and establish the Church of Christ reminds me of the experience I had with my first watch. I wanted to see what it was made of, so I took it to pieces, and I had so many wheels that when I tried to put it together again I could not get all those wheels within that case. I put in as many as I could and it looked like a watch all right; but it did not serve the purpose for which a watch is made, to keep the time. Every wheel was important and necessary. And so men have tried to fix up a church. They have read of numerous officers, apostles, and prophets and pastors, but they could not fit them together. They just took a few officers—like I did with the wheels of my watch—and made it look like a church, with a deacon and an elder, or an elder and a priest. It might seem like a church, but it was as useless to accomplish the thing for which the Church of Christ was established, as my watch was useless without its important wheels, each one fitting into the other; for it is said of old that the head could not say to the foot: "I have no need of thee;" but every officer in his place for his purpose, for the work of the ministry, for the perfection of the Saints.

These, our Christian brethren, have done the best they could, but they have failed, and it remained for the Lord to build his Church again. No man can do it. He is a Master Builder and he has sent his inspired servants who have taught men the plan and the pattern of the organization of his Church and have fitted in these officers, so that, while the "Mormon" Church is admired and even envied by those opposed to us, as the most wonderful organization in the world, the most wonderful part of it is that it works, and that it does not become a machine that easily gets out of joint or kilter, but it works forward for the material salvation of the people as well as for their spiritual salvation. Men may duplicate the organization of this Church and when they have done it, when they have fitted in the officers and given them their appointed places, still they shall have a dead thing. You may establish a perfect system of electric lighting in this building or this city, you may have your dynamo, you may have your wires running through the streets, properly insulated, your poles and everything complete, and the globes here, but you can have no light, and no power, until through your perfect system there runs light and power and heat. And so you may have a perfect church organization, but it will be perfectly dead and useless unless, going through it, there is the power of the living God, which is the source of life and light to his Church. We have the perfect system and it has, radiating through it, the power of the living God, the authority of the holy Priesthood, and the ordinances thus performed are efficacious and valid for men on the earth and remain sealed upon their heads through their faithfulness, even into the eternal world.



## THE GLORY OF THE RESURRECTION OF CHRIST.

I rejoice in the testimonies that we have listened to on this Easter Sabbath day, with respect to the resurrection of the Redeemer, and when I think of his ascension from the grave, I rejoice to know that he is the Life and that he is the Way. And when I think also of removing that last act in the great drama of his life, his coming forth from the tomb—remove that and you take away the crowning glory of the ministry of the Redeemer. Had the stone not been rolled away and had he not risen from the dead, then it would have been exceedingly difficult for men to have had the faith in him they now have. He had power in his life over disease that the sick could be healed; he had power over death that men could be called from death back to mortal life. Many had witnessed this. He had power over the elements that the winds and the waves should obey his voice. He could speak, and loaves and fishes would materialize under his power. He had more power than had ever been revealed to man from the beginning of time on this earth, but there remained one thing more. He promised, just before he laid his body down, that he would be equal to the emergency and bring it up from the dead, not back to mortal life, but to a newness of life, to immortality and eternal life. And when he arose from the dead and came forth in splendor, a resurrected, immortal and eternal being, he then arose to the height of power, of glory and of majesty, and became the Master of all things, even death yielding to him, and he said he did only that which he had witnessed his Father do. Then, if it brought glory and honor and power and majesty to the Master to rise from the dead, so in like manner did it bring glory and honor and power and majesty to his Father to have in a similar manner arisen from the grave to possess a glorified body dwelling in the eternal world as the great organizer and presiding genius over all his creations, his sons and his daughters.

## A TESTIMONY THAT CHRIST AROSE FROM THE TOMB AND LIVES.

Therefore, we rejoice in the witness we have that Jesus told the truth, that the testimony of his disciples concerning his resurrection is the truth, and we also know that the testimony of Joseph Smith and his brethren, who looked upon the face of the Redeemer, is true. I bear witness that I know what they have said is the truth. I know, as well as I know that I live and look into your faces, that Jesus Christ lives, and he is the Redeemer of the world, that he arose from the dead with a tangible body, and still has that real body which Thomas touched when he thrust his hands into his side and felt the wound of the spear, and also the prints of the nails in his hands. I know by the witness and the revelations of God to me that Thomas told the truth. I know that Joseph Smith told the truth, for mine eyes have seen. For in the visions of the Lord to my soul, I have seen Christ's face, I have heard his voice. I know that he lives, that he is the Redeemer of the world, and that as he arose from the dead,



a tangible and real individual, so shall all men arise in the resurrection from the dead.

The Lord bless us to keep this faith in our hearts that we may go forth with charity for our brethren and sisters of the world, intrusted with these glorious truths for their blessings, that we may bring to them that which they sadly need, the fulness of the gospel of the Lord Jesus Christ, for their salvation. May they divest themselves of pride and of preconceived notions and prejudices, and not despise the source from whence this message comes, and not be as blind and ignorant as their fathers were before them, who thought no good could come from Nazareth.

And if it should now happen, as it has happened, that from a despised source there has come the light of the Lord for the blessing of the world from a despised "Mormon," Oh, may our father's children divest themselves of blindness and see the glorious truth that has come that we now offer to the east and to the west, to the north and to the south, for their salvation in this life and in the world to come.

The Lord bless us to do our part, and bless them that they may see that we are their friends, that we love them, and we would not harm them, that we hold precious and sacred things in trust for them and for ourselves, that we may honor and respect these glorious privileges that are ours, rise to the emergency with due gratitude, embrace every commandment of our Father, and keep it that we may continue to be the light of the world and the salt of the earth, I pray, in the name of Jesus Christ. Amen.

Mrs. Franzeska Raabe Parkinson sang a soprano solo, "The Lord's Prayer."

### ELDER RICHARD R. LYMAN

My heart is filled with a desire to say something to this wonderful audience, that will be prompted by the inspiration of our heavenly Father. I regret that, since I was presiding at the overflow meeting this morning, I did not hear what was said at the meeting in this building. I have been thrilled with the testimonies that have been borne this afternoon. The remarks of President Penrose were powerful, although he is nearly ninety years of age. In him we have a living witness of the blessing of our heavenly Father for his servants.

I was touched, too, with the thrilling faith and testimony of Brother Ballard.

### WHAT IS THE POWER BEHIND THE CHURCH?

He made some references to an electric lighting system. What is it that makes the light? As he explained, it is not the globe, nor the wires, nor the poles, nor the generators; but it is the water on the wheel that does the work.

One hundred years ago, in the interest of humanity, the heavens were opened. God the Father and Jesus Christ, his Son, came to the earth and revealed to the Prophet Joseph Smith this gospel of Jesus Christ. What is it that gives this Church its power? What is it that has brought all these people together on this occasion? Why have you come from afar to attend this conference? Because of the Spirit of our Father in heaven. It is this Spirit that is the water on the wheel.

#### EXAMPLES OF THIS POWER.

Some six months ago a rather delicate little woman came into my office. She is the wife of one of our missionaries. When her husband came to see me, as he was starting out to preach the gospel, I said to him: "Young man, what is it going to cost you to take this mission?" He replied: "I don't know, I have no idea. But," he continued, "my little wife and I have been saving for a long time. It has been her ambition and mine, as it has been the ambition of my widowed mother, that sometime I would go on a mission. Our savings in the bank amount to \$1,500, and we think probably that will be enough."

"My girl," I said to the little wife, "how are you getting along? Have you spent all that money yet?"

"No, not yet," she replied.

"How much have you spent?" I asked.

"Not any, yet," she replied, "my strawberries and peaches and garden stuff have been so profitable that instead of taking money out of the bank I have sent my husband all he needed and have added two hundred dollars to the account." That is water on the wheel.

Not very long ago I called into my office a young man in whom I am greatly interested. He came with a smile and said: "You have a job for me, have you?"

"Yes, I have a job for you?"

"All right, what is it?"

"I want you to go on a mission."

"On a mission? I should say not, I can't go on a mission. I haven't been very active in Church work. My folks have been sending me to school. I have just been graduated."

He was graduated with a bachelor of arts degree.

"I have been studying all these years," he continued, "preparing myself to make a living. It is my duty now to go to work and help my folks."

A few words to his excellent mother, a few words to his excellent father, a little encouragement to the boy himself, and away he went to preach the gospel—to induce his fellow men to strive to live in accordance with the perfect life and example of Jesus Christ.

We are all familiar with the parable of Lazarus and the rich man. This missionary having gone into the field has been touched by the power and Spirit of God. The water has been working on

the wheel, and, like Lazarus, he has become greatly interested in his friends who are left at home. He wants me to take up a labor with his associates to get them into the mission field. He urges especially that I talk to his brother. "I want him," he says, "to take a mission as soon as mine is completed."

In my pocket I have a letter from him of fourteen pages. He writes that he has, during his college course, been studying philosophy, history, logic, ethics, etc., and he is amazed to find that all the wisdom of the wise men of the ages is contained in the gospel of Jesus Christ. He begins to see that there is water on our wheel.

This young man has gone into the mission field. The Spirit has touched him and he writes giving me the names of his chums. If any of them are here this afternoon they will probably be keeping out of my way. He gives me a long list and asks me to work with them and send them into the mission field. When they are ready to come he says he will give them help, he will give them service, he will send them outlines of the doctrines, he will give them the line of argument that means more than any kind of logic except that which is found in the gospel of Jesus Christ.

#### HOW MAY WE KNOW THE TRUTH?

My life has been devoted pretty largely to a study of mathematics. The conclusions that I have reached in this work have been based upon some sort of definite and positive hypotheses and in coming to conclusions from these hypotheses, I have moved by logical steps to definite and certain conclusions.

Now, how can we know that the gospel is true? This afternoon you heard the testimony of Brother Ballard, you heard the testimony of President Penrose. If I were to ask all those present who know that the gospel is true to stand, nearly all of this great multitude would probably arise. In the Assembly Hall, this morning, three or four speakers each stood up and said he knew that Joseph Smith was a prophet, that Joseph Smith is a prophet, that this is the gospel of Jesus Christ. How can they know it? How can they speak thus positively?

I will tell you how. Jesus himself has said: "This is not my doctrine but his that sent me," and "if any man"—not a few—but "if any man will do the will of my Father which is in heaven, he shall know of the doctrine, whether it be of God or whether I speak of myself." Therefore I say to you and to all the world, all a man needs to do is to live in accordance with the gospel teachings and he will know of the doctrine, whether it be of God or whether the man speaks of himself.

#### MISSIONARIES LEARN THE TRUTH THROUGH SERVICE.

Brethren and sisters, it is one hundred years ago this spring since the heavens were opened and the gospel was revealed. Those who have gone into the field to give service, without an exception, so far

as I know, have gone not for money, not for honor, not for personal gain, but because they loved the Lord. In the mission field missionaries work for the good of others; they do good to their fellowmen, they live in strict conformity with the Master's teachings and the promise in Holy Writ is fulfilled because into their heart comes that knowledge and each one says: "I know that Jesus is the Christ, that the gospel has been revealed and that those who keep the commandments of our Father in heaven will be saved in his kingdom."

Let us struggle on together, remembering that we all have weaknesses; let us live on, struggle on, and hope on, that our shortcomings may be overcome; that we may be thoroughly worthy of the wonderful blessings promised to the faithful, that the purposes of our Father may be fulfilled and that they may be fulfilled swiftly; I ask it, through Jesus Christ. Amen.

### ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

It is because of a spirit of obedience to the request of the President of the Church that I stand here at this time. I feel my weakness and utter inability without the aid of the Lord to supplement the splendid discourses that have been delivered at this conference thus far.

It has been impressed upon my mind, by the instructions we have received, that our heavenly Father should be our eternal refuge and our guide through life. God said unto Moses: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." One of old worshiped the god of ambition, and when earthly joys had grown dim, and earthly hopes been crushed, he said, out of the depths of a broken heart, "Had I but served my God with half the zeal I served my king, he would not in mine old age have left me naked unto my enemies." Another one, who was wealthy, when he was dying, said: "All that I have kept I have lost, and all that I have given away I have." What a splendid example of the lesson and value of sacrifice!

God is our refuge. To him Oliver Cowdery went when he was a school-teacher, boarding with the parents of Joseph Smith, the Prophet. After conversing about the plates, from which the Book of Mormon was translated, Oliver appealed unto the Lord, and it was revealed unto him that of a verity, in truth Joseph did receive these plates from the angel Moroni. He went to help Joseph translate the sacred record, and in a revelation that God gave to the Prophet, he told Oliver that he had heard his prayers on that night; therefore Oliver knew that Joseph was a prophet, and that the work was true, because no one but himself and God knew that he had prayed for divine guidance in this matter.



The Spirit of the Lord is given to those who are worthy of it, and by that Spirit, as the Book of Mormon says, we may know the truth of all things. The Latter-day Saints have an anointing of the Holy One, the gift of the Holy Ghost, and this gift and guide makes it necessary that they be taught of men in things pertaining to God.

As we have been told, this afternoon, by President Penrose, "Truth is knowledge of things as they are and as they were, and as they are to come." This truth embraces every principle of the gospel. Joseph sought unto the Father and the glorious results are manifest. Elijah, in the power of his Priesthood, gave to the prophet the keys of salvation for the dead.

"An angel from on high,  
The long, long silence broke,  
Descending from the sky,  
These gracious words he spoke;  
Lo, in Cumorah's lonely hill  
A sacred record lies concealed.

"It speaks of Joseph's seed,  
And makes the remnant known,  
Of nations long since dead,  
Who once had dwelt alone.  
The fulness of the gospel, too,  
Its pages will reveal to view."

So the sacred Nephite record came forth, another witness to the divinity of the Lord Jesus Christ. Moses came and restored the keys of the gathering unto the Prophet Joseph Smith, and behold the miraculous development of the gathering in all the earth, especially the gathering of the Jews, and the events that are making that great movement certain and near of accomplishment.

Brethren and sisters, we have the knowledge, in this Church, that will enable every man and woman to secure salvation. We are told by the Apostle John: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ."

With some sects a belief in the divinity of Christ is not required. Spiritualism, particularly, aims to destroy belief in the doctrine of the essentiality of the atoning blood of Jesus Christ. But the gospel teaches the divinity of Christ. It testifies that he is the Redeemer, the Son of God.

The Apostle Paul says: "Blessed be the God and Father of our Lord, Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." And so I testify unto you, that in the gospel, in the Church, is every blessing and ordinance to be found which will bring forth eternal happiness and joy in the kingdom of God.

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in his excellent word.  
What more can he say, than to you he hath said,  
You who unto Jesus for refuge have fled?

I bear my testimony that Jesus lives; that he is the Christ, the Son of God, the Redeemer of the world; that Joseph Smith is a prophet of God, and that the men who have stood at the head of this Church, and who now stand at the head of this, God's Church, as prophets, seers, and revelators, are wise shepherds, faithful leaders, fathers to the people and to all mankind who will listen to their instructions. I bear this testimony humbly, in the fear of God, and in the name of Jesus Christ. Amen.

The choir sang the anthem, "The Lord Victorious" (Mascagni), with great beauty and effect, calling forth much commendation for the leader and members of the chorus.

Conference adjourned, until Monday morning at 10 o'clock. Benediction was pronounced by Elder William L. Rich, President of the Bear Lake stake of Zion.

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## FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 a. m., Sunday morning, April 4, presided over by Elder Richard R. Lyman, of the Council of the Twelve.

The singing was furnished by the Ogden Tabernacle Choir, Professor Joseph E. Ballantyne, conductor.

The choir song, "Come Unto Me," solo, by Agnes Warner.

Prayer was offered by Elder Antone Christensen.

The choir sang, "O, Love Divine," solo by Mildred Ware.

## ELDER JAMES DUCKWORTH

(President of the Blackfoot Stake of Zion)

*My brethren and sisters.* I feel very keenly my responsibility in being invited to make a few remarks to this splendid body of Latter-day Saints; and I realize that without the assistance of the Spirit of the Lord, it will be impossible for me to discharge acceptably to the Lord this great responsibility. I therefore crave an interest in your faith and prayers, to the end that there may be no impediment whatever in the enjoyment of that Spirit today, to which we are entitled on all such occasions, and that always leads and guides into all truth.

I have been profoundly impressed by the large attendance, not only in this building but in the larger tabernacle, in spite of the inclemency of the weather, and I have been asking myself the ques-

tion, What does this mean, that so many people are gathered from far and near upon these grounds? I call to mind that which you no doubt have already thought of, that it is one hundred years ago, this spring, since the Prophet Joseph Smith received that wonderful manifestation of the Father and the Son, at which time the great Latter-day work was ushered in. He was blessed more than any other man that we have knowledge of in seeing the Father and the Son, both personally before him, one of whom, the Son, told him in reply to his query, that none of the sects of the earth then extant were right; and he became the instrument in the hands of the Lord in establishing the Church of Jesus Christ of Latter-day Saints. We are not all privileged to enjoy the same manifestation which he enjoyed, but through the establishment of that work, the Church of Jesus Christ, there has been placed within the reach of all of our Father's children, a knowledge of the divinity of the work that the Prophet Joseph Smith was instrumental in establishing upon the earth; and I have been thinking seriously of that phase of the great Latter-day work.

The question has been raised in outside quarters, what is it that holds the Latter-day Saints together? What is it that gives strength and stability to "Mormonism?" Because, contrary to the expectation of those who hope for the failure and the downfall of the latter-day work, with the growing years and the advancement of time, it seems to gather in strength and stability with promise of perpetuity for all time.

I recall an incident in the life of the Savior, familiar to all of you, found in the 16th chapter of the Gospel according to St. Matthew, which reads:

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it.

As it was in those days, so it is in these days, flesh and blood cannot reveal unto men and women a knowledge of the divinity of the personality of the Lord Jesus Christ, or of the existence of God our Eternal Father and a knowledge of his character and attributes. Men, by human learning and human seeking, cannot find out these things which pertain to divinity. There is a way provided, however, in the divine providence of the Father whereby men may come to a knowledge of the truth, and know these things for themselves, and that way is open to the Latter-day Saints and to all men and women. Flesh and blood cannot give to men and women a knowledge of the divine mission of the Prophet Joseph Smith; man-wisdom alone cannot bring that knowledge to our Father's children. But there is a way provided whereby a knowledge of that great truth can be brought within the

reach of every man and woman, and that way is pointed out in the incident to which I have called attention: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." He is my Father in heaven, and if we will do right today, he is just as willing to bless us with the knowledge of his divinity as he was willing to bless the Apostle Peter with a knowledge of the divinity of the Savior.

So, in answer to the query, wherein does the strength of "Mormonism" lie? my answer would be this, that it lies in the individual testimony that is given to all Latter-day Saints who will honestly and prayerfully and righteously live for that same divine testimony. That testimony does not depend upon our learning, nor upon our education. That testimony does not depend upon family relationship nor worldly possessions. It depends upon conditions that every man and woman can comply with. If we will exercise faith in God the eternal Father, if we will repent in all sincerity of our shortcomings and our transgressions, if we will go down into the waters and receive baptism by immersion, by one having authority, for the remission of our sins; if we then shall receive the imposition of hands for the reception of the Holy Ghost, and live in such a way that his influence shall be with us and abide with us, we shall know for ourselves whether or not this work is of God the eternal Father, and whether the Savior has spoken in divine right, and is indeed the Savior of the world; and no power of man can take this knowledge from the Latter-day Saints. We may know these things for ourselves, and we are not dependent upon any other man or any other men in all the world for a knowledge of these things; and if there is one thing that we should prize above another, it is that testimony which our heavenly Father has promised unto us. We need it; we are not safe without it, in this day of contending creeds and conflicting opinions, with reference to matters religious. It is of the utmost importance that our feet should be planted upon a foundation that cannot be moved, that is safe and solid beyond all question; and that is the foundation of this great Latter-day work, that is the foundation upon which your faith and mine is placed, and until it rests upon that foundation it is not secure. It is given unto every man and every woman and to every boy and girl, for the Lord is no respecter of persons, and "in every nation he that feareth him and worketh righteousness, is accepted with him." Thus, when our elders go into the nations of the earth, they make the promise to all nations, that that testimony is within the reach of our Father's children; and in our testimony meetings, as they are held throughout the length and breadth of Zion, the Saints from England, from Scotland, from Belgium, from any and every other part of the world in which the gospel has been preached, bear record of the same truth, that in the land from which they came, the Holy Ghost is enjoyed by those who have accepted the truth. They all bear the same testimony of the goodness of God to them in giving to them a knowledge of the divine mission of the Prophet Joseph Smith and the divinity of the great Latter-day work that he was in-



strumental in initiating upon the earth. And so long as we enjoy that testimony we shall never be led astray; for this is God's work, it is not the work of man. It is the work of the Almighty, and he will take care of it, and it will never fall, no matter what its enemies may hope and pray to the contrary.

Upon another occasion, the Savior was confronted with a defection in the ranks of those who had been his professed believers, and turning to the Twelve, he said to them, "And will ye also go away?" And Peter, that same apostle that was so impetuous on all occasions, said, "Lord, to whom shall we go? thou hast the words of eternal life." So it is today. Outside of the Church of Jesus Christ of Latter-day Saints, where shall we go? For in this work is found the words of eternal life, for it is indeed the work of God, and it has to deal with everything that is essential to the growth and the happiness of our Father's children, in temporalities as well as spiritualities, for the Lord is interested in all that concerns your happiness and mine. He is our Father in very deed, and in the establishment of his work upon the earth in these days he has in mind not only the spiritual welfare of his children, but also their temporal welfare; and through his servants from time to time he gives unto us his mind and will.

And here I want to bear testimony to the character of his servants as they have been placed in the Church in the past, and as they exist in the Church today. I know that these men are men of God. I know that they give to the Latter-day Saints the revelations of the Lord, the mind and will of God, the Father, and that in so far as we will abide by the counsels which they are inspired to give unto us from time to time we shall be continually in the path of eternal life; that we shall enjoy real happiness in this life and prepare ourselves for that which is greater in the life to come. I do not know of the divinity of the Latter-day work by what any man has said to me; but I know as I live that Joseph Smith was and is a prophet of the living God, and that his successors in the presidency have been and are prophets of the living God, for the inspiration of the Almighty has given into my soul that knowledge, to my complete and absolute satisfaction. I pray the Lord that he will bless the Latter-day Saints, that he will help us to be true to the opportunities we enjoy, that his Spirit will ever be with us through our lives, and that in the end we will all receive that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," I ask in the name of Jesus Christ. Amen.

The Ogden tabernacle choir sang: "Lead, Kindly Light."

### ELDER OSCAR A. KIRKHAM

(Executive Director of the Y. M. M. I. A.)

It is certainly an inspiration to look out upon this great sea of faces. I sincerely trust that God will bless me with his Holy Spirit

for the few minutes that I address you, and that you in turn may know what I am talking about.

The great teacher, Karl G. Maeser, said: "It is not what is said so much that counts, but how it is received." It is how you receive what shall be spoken here this morning, and what has been spoken, not so much the words, but how they are received, and how they pour virtue into our lives, that counts.

I want to make an appeal for the people that are dearest and nearest to your hearts, the boys and girls of this Church. This wonderful story has come from the great world war: When the Hun came knocking at the gates of Belgium, and tore into that wonderfully fortified city of Liege, the word went rapidly out to France, that every Frenchman must take his gun and hurry to defend his fatherland. There was no time to go to training camps; there was no time to go to splendid places like our boys have had an opportunity to go to, and study for a time and prepare themselves. But every Frenchman must take his gun at once and hurry to the front. Away down in Southern France, a father met this call, said good-bye to his wife, Marie, and his only boy, a lad of 16 years, Noal; The Hun came tearing on through Northern France, until finally he had driven the armies to the river Marne. Then there arose that great leader Joffre, who spoke these wonderfully inspiring words, "They shall not pass!" And every Frenchman's heart was thrilled, and each was determined that he would give his last drop of blood, if need be, to hold that land. In the midst of this terrible conflict, this father, with many other fathers, fell. The line was held, the great battle was over, and when this father came from the hospital his arm was gone, and through his body bullets had torn a terrible hole. He went back to his humble home in Southern France. At the gate he met his wife, Marie, in tears, and yet they resolved that they would fight anew.

And then the father said, "Yes, but where is Noal, where is Noal!"

And the mother replied: "O, when you went away he became a law unto himself. He would not listen to me. He went off into the city; he spent the money, and there he is now, in the hospital, the result of his sin and riotous living."

Then that French father said these wonderful words: "My God, what have I been fighting for?"

What did 50,000 American men give their lives for, and millions in Flander's field, and thousands of them, of our splendid American youth? For something that we call liberty? For something that we call the privilege of men to go and come, a statute on a book, a written page, the understanding of nations? It was for the youth. It was for them we bled, for whom the world indeed bled and suffered; your boys and your girls. Who shall reap that harvest of peace and progress which God has in store for this world, in years that are before us, in the preparation for his personal coming to reign as King of kings and Lord of lords? That day is coming, and there is a marvelous day preceding it, the day of preparation. There is not

a man or a woman in this audience today but who would give help in this important preparation, and the help is just so simple: it is just taking care of the boy that you are going to meet when you go back home, and the girl that you are going to meet there. And if every father might get it deep into his heart, the absolute necessity of knowing where they are and what they are doing, he'll make a real contribution, not only to the honor of his name but to the citizenship of this splendid Church and Nation of ours.

Now, I am very much interested in some definite programs that have been prepared for the boy scout work, that this uniform represents, for I happen to be the representative of some couple of thousands of boys in Salt Lake City as well as in other parts. An excellent program! Have you got it in your wards? Do your boys follow that program? A person told me the other evening that the program of seeking out boy scouts increased the efficiency of priesthood quorums in his ward; it had meant an increased attendance from 4 to 48; that it had increased attendance at Sunday schools; that it made a real contribution not only to the boys themselves but to the great work of the Church and its auxiliaries. It may be said by some bishops: "We do not want any scouting among our boys; our boys are well enough." Well, these bishops do not understand. We called at a meeting where the boys of such a bishop were, and they were tearing up the benches. He, in his despair cried, "Sit down!" This good old bishop, after what he said about not wanting this program, finally planted a number of those boys down on a bench. I took a rope out of my pocket, and tied a knot, and I said, "Can you tie that knot?" And one rough fellow said, "Ah, nuts! What are you going to do?" and never took any interest in it! I took no notice of it, but tied another knot, a more complicated one. And then another fellow said, "Can you tie that again?" I said, "Sure." And I got another piece of rope. It wasn't two minutes until every boy was so quiet you could hear the old clock tick upon the wall, and the bishop was just as anxious as he could be to get hold of a piece of rope himself!

Yes, we cannot just say, "Be good," to Johnny and Mary: we must think out many things for them to do. The busy boy is an interested boy, he is a safe boy. We have had 800 of them up at the University of Utah this week. My, you should have seen them, as they went to the swim, and how they were taught to save life. They enjoyed these things as many, many boys do now in this Church. One boy in Arizona dug his father from under a load of hay, and taught him a better method of respiration, and when a doctor came, and saw what the boy had done, he said, "You have saved the life of that man, your father, my boy." Their hearts were all bent on doing that type of thing.

You say, the youth of the land are becoming wayward; the girls go out in automobiles in the summer time, and many of them fall, and the boys are a'law unto themselves. Let me say this, in all the sincerity of my soul, that it is not "Lost, a Boy," but "Lost, a Leader." The responsibility is ours; it belongs to us; and when God opens the



book of life we will be astonished and surprised to know that our hearts were bent on things that we thought were bigger, and we left undone and uncared for the greatest responsibility that God gave us, the keeping of our children.

May God help us to remember when we look into their faces that they are ours, that God gives them to us not only to clothe and to school and to discipline as we meet them at the table, perhaps, but they are ours to walk with, ours to play with; they are ours to pray with, is my humble prayer, in the name of Jesus Christ. Amen.

### ELDER S. NORMAN LEE

(President of the Box Elder Stake of Zion.)

I think it very fitting, at this time, to refer to the resurrection of the Savior; in fact, to the atonement; and I wish to express myself concerning the fitness of these very modest decorations upon the stand. I had forgotten all about this being Easter—it was snowing outside—and I saw these flowers; that reminded me of the great work done in the meridian of time for the human family, the light of which has reflected even unto our day. I have no notion of saying very much about the atonement at the present time, except to use it as an introduction to the restoration of the gospel through the medium and instrumentality of the Prophet Joseph Smith.

I remember very well the story of the interest the Prophet took in the propaganda of various religious denominations in the vicinity of his home town, when he was a boy about 14 years of age, and the concern that he felt about allying himself with one sect or another. And I recall very particularly the words of the Savior to him at the time of the vision in the sacred grove, that he was to join none of the sects in the world at that time, because they observed only a form of godliness; that they drew near unto him with their lips but their hearts were far from him.

I have heard one of the authorities of the Church in this day remark that we do not say prayers. Now, I think perhaps that he was anxious to impress upon us the futility of words; that if we observe to speak our prayers only, we are as the people in that day, who drew near unto the Lord with their lips, but their hearts were far from him. What this brother desired to impress upon us is that prayers come from the heart, and are acted out. This lesson has remained with me, but I do not think that it excludes the utterance of the fulness of the heart, because there is a danger of forgetting the Lord, except with our mouths. I think that the utterance of the prayers that are in our hearts should not be excluded for that reason. I regard prayer as one of the most important observances of the people of the Lord, and I cannot understand, after twenty-five years as a servant of the Lord in active service, how Latter-day Saints can be content to go about their daily duties without the expression of the fulness of their hearts in prayer. I cannot understand how people expect to make



any progress in this Church without prayer, which is the key to the Father's heart.

In Box Elder we are detached from the busy world, which the people in the center stakes of Zion are subjected to, and I think we live a simpler life. I believe we live a more simple life than that which I discover in my visits to the larger cities of Salt Lake and Ogden. We are more simple as a rule in our dress—with some few exceptions. Of course, we have imitators among us, just the same as we have imitators everywhere; and some of them make monkeys of themselves in trying to imitate, because that is the particular function of a monkey or an ape. So those who do that do not imitate, exactly. Our stake numbers about seven thousand. We are mostly farmers and fruit growers. We talk simply to one another and directly. When I have occasion to say to a bishop in the stake that he is not doing quite what he is required to do, I say to him: "Bishop, you are not toeing the mark, you are not up to the scratch," instead of saying, "Bishop, we have a great work to perform in the Church. We require all of the force available. We must all work together, and do the very best we can. Now, you are doing splendidly in this ward. You are a very fine bishop. The people love you, and the authorities of the Church love you; but now, bishop, in this department here, there is something that is not quite right. I do not suppose you are to blame for it, it probably has escaped your notice," etc. We do not do that sort of thing up there. Although I am a very young man comparatively, I say, "Bishop, buck up, and see that that thing is attended to." And we said to one a short time ago, "Now, bishop, we expect you to bear the responsibility of the progress of your ward, and we do not expect you to come to us and complain about any officer you have in your ward. That is your business, do not bother us with it. But we hold you directly accountable." Well, at first some of our bishops said, "Do not come and interfere with any of our meetings, if you are going to hold us responsible. Do not bring speakers of the general authorities, especially on a night when our officers are supposed to be attending to that we are responsible for, and thereby interrupt things for which we are responsible in our ward."

Now, I am just endeavoring to get at a point I wish to make in reference to prayer. I probably have gone a long way around to it; whereas, my habit is to go directly to the point. But I believe in the simplicity of the utterance of the prayer that is in our hearts. I do not think we need deal with the Lord in forms of generality. I think the Lord understands what is in our hearts. In fact, the scriptures say so. He understands what we need before we ask it, but he requires that we ask for the things that we need, and therein lies a line of development. We learn to know thereby the things that are good for us, and that are not good for us. We learn to draw near unto the Lord, and also learn what would estrange us from the Lord and erect a barrier between us and him.

And so in our teachings in the Box Elder stake, we have directed our people to be quite simple in their expressions and utterances of

what is in their hearts; and, to set an example to the stake, the presidency do that. And when something comes up regarding the conduct of some one in the Church—say a high councilor, or bishop,—because that makes the matter more effective, they being more prominent than others—when one of them becomes hard to control, or insists upon doing something he should not do, we go before the Lord and say: “Father, help us that we may be able to reach that man, and set him right. He is wrong, we know that. But in our wisdom and intelligence and ability, we are unable to set him right. We have tried it, and we have not been able to succeed. Now, Father, we would like to have you help us in this matter. It is not a matter of selfishness; it is a matter of the welfare of the Church. We do not desire to be set up before the people as great men. We want to be known among thy people here in this stake where we live as the most serviceable and democratic of all. Now, Father, if you will help us do this, we shall do all that we can do.”

And then, instead of waiting for a miraculous manifestation in answer to that prayer, we use all the judgment that the Lord has blessed us with, and we go about our work, and the testimony that I want to bear is that it has resulted in good. We do not wait until we are urged, but we go ahead and use our intelligence and the wisdom God has blessed us with, but we do not wish to use that intelligence independently of the Lord. That is the point I wish to make.

Now, the Prophet Joseph was simple. The Savior used simplicity in prayer. One of the things that I think has discouraged young people in reference to prayer is that in our wards we find almost half of our people who do not observe family prayer. A few years ago it was thought an achievement to be eloquent in prayer, to repeat high platitudes, something that had been memorable in the Church, and it took a long while to use these things, and the young people grew tired. I remember in a family I belonged to that I dreaded to have a certain one called upon to be “mouth” at prayers in the morning, because I was very sure to be tired, and by the time it was over I would perhaps be found sitting upon the floor instead of kneeling. One thing I admire is simplicity in prayer. Indeed, I think it is very necessary. I do not understand how parents can expect to have the influence over their children that they should have if they do not engage in family prayers. Now, I am not authorized to speak authoritatively upon this point, because we are advised not to shout until we are safely out of danger. My family is just growing up, but they have grown up far enough so that I know that without family prayers I should have lost much of the grip upon them that I have. I know there is a way to prevent young people from breaking away, and even if they should get loose, there is a way whereby one may regain control of his children, through the medium of prayer. I have seen many incipient quarrels nipped in the bud, or quarrels stopped after they had begun, by the family prayer in the morning or in the evening; and ill feelings in the family have been stopped, and not been started again, because who can fall down and direct a prayer to the Lord with hard

feelings in his heart? His heart may feel sore and hard when he kneels down, but those feelings are sure to be banished, and he is sure to displace those feelings by the feeling that he is in communion with his Father in heaven.

I wish I could preach this sermon on prayer to the Saints everywhere, that men might be induced to turn from their carelessness and enter seriously into this form of devotion which has been established in the Church. I have written of it for many years past, in an ordinary newspaper. I have written of it in Church periodicals where I have had an opportunity, because it is close to my heart. I believe with all my soul in the effectiveness of sincere, simple prayer, and I believe after three years of experience in the Box Elder stake, that we can go into any part of the stake and receive evidence there, beyond question, of the loyalty and faithfulness of the Saints. That is a testimony to me that our prayers have been answered, because we never attempt to pray before the Saints without having prepared ourselves through the medium of prayer. And we do not think prayer alone is sufficient.

The Lord has said, Take no thought what ye shall say, for it shall be given unto you in the very hour what we shall say; but lay up continually the words of life that you may have something to draw upon.

I wish to say, in conclusion, that there is not anything that I desire for myself that I do not desire for every member of this Church, and for that matter, for every member of the human family. I have spent some years in carrying the message of truth to those who sit in darkness. I have seen some of the fruits of my labors, and there would be nothing dearer to me than to spend all my days in preaching the truth to those who are ready to receive it. May that spirit take hold of this people, because, in my opinion, there is going to be such a call for missionaries as the Church has never experienced before, and we are going to be sent into every part of the world. A great many of us are going to know the truth of the work from actual experience, and a great many are going to suffer one way and another for the testimony of the truth; and I am preaching to the people to make reservations for a few years to be devoted to the work of the ministry among those who are in darkness; and may God bless this people and all who are active in the work of the Lord, is my prayer, in the name of Jesus Christ. Amen.

The choir, with Myrtle Higley and Mildred Ware, sang, "Now Jesus Loved Martha and her Sister and Lazarus."

### ELDER WILLIAM T. JACK

(President of the Cassia Stake of Zion)

This conference marks the 90th year since the organization of the Church of Jesus Christ of Latter-day Saints, and I feel very happy to be present and partake of the spirit that is always present with



the Latter-day Saints when they assemble together for the purpose of being instructed in the work of the Lord.

I have listened with very much interest to the remarks of the previous speakers, and see in them very much food for reflection, and they should be a means of valuable suggestion to all present that have listened to them.

This passage of scripture came to my mind while Elder Kirkham was addressing us upon the importance of our boys and our girls, "What doth it profit a man, though he shall gain the whole world, and lose his own soul, and what shall a man give in exchange for his soul?" This sentence was uttered by the Redeemer, after he had made a survey of the conditions then existing in the world, and I think, looking down the stream of time to the age in which we live, and viewing ambitions and aspirations, aims, and means and ways adopted by the children of men for the accumulation of wealth, realizing that where their treasure is shall their hearts be also, this sentence comes to us not only as an interrogation, but it comes as a very strong warning. It comes to us bearing with it its own answer. There is no person who can read that sentence, and not receive the answer in the same spirit in which the question is written; and the thought that came to my mind in this connection was with reference to us as parents in Israel—what shall it profit us, though we gain honor, renown, popularity, and place, and means to gratify our vain ambitions, and lose our sons and our daughters? And what shall we give in exchange for their souls?

The Lord has told us in one of the revelations to the Prophet Joseph Smith, that the responsibility of the early training of the boys and girls rests upon the heads of the parents; and that if we fail in that responsibility, and our children should go astray later on in life, the condemnation will be ours. I think that is an inevitable, definite law. I remember the remarks made by our Father in heaven to Enoch, when he told him of his work and of his desires, they were summed up in a very few words, the work that the Lord had gone to in the firmament and in beautifying the earth, in making the trees to grow and providing grain for food and means for the manufacture of wearing apparel of the people, and all that we wish and have around about us. The Lord in forming all these, and in creating man, placing him on the earth, and giving him laws, commandments and precepts, made a history of the past that is a great criterion for man to follow. It resolved itself into these words: "This is my work and my glory, to bring to pass the immortality and the eternal life of man." Now, I take it from that sentence that all this that the Lord is doing and all that he has so far accomplished in the earth, in the great fall, in the bringing to pass of the immortality and the eternal life of man, that the plan would be a failure, be fruitless indeed, and esteemed for naught, if parents do not do their duty. I see parents who, when their children become a little reckless, get hold of the false spirit that everything is natural. I think it has come to us in an old tale, from away back in the mystic history of the early days of Greece. When



Hercules was a boy, just reaching the period of life when there was a question in his mind which path he should pursue, he went forth by himself, and sat down and meditated. There came to him the temptation pictured to us in the form of a beautiful young woman. She came to him and said, "Hercules, I know what you want; the path that I will point out to you will bring pleasure, will bring you constant place in society, will bring the choice things of life, to eat and to drink and clothing to wear, and you shall be popular in the society in which you shall move, and your whole life will be one constant round of pleasure." But he said to her, "What is your name?" And in reply, she said, "My enemies call me vice, but my friends call me pleasure." Then there appeared to him another beautiful woman, and she said to Hercules, "I shall not deceive you; the path that I shall point out to you will be a path of labor, a path of toil, a path of self-sacrifice, a path in which you will have to devote a great deal of your effort and energy; you will have to forget yourself; you will have to serve your friends; you will have to serve the people of Greece; but if you will take this path and pursue it, although it may bring to you much sweat and toil and much privation and many self-sacrifices, you shall become immortal." Then he said, "What is your name?" She replied, "My name is duty."

Now, I think this same spirit comes into the lives of many of our boys and girls during the age of adolescence; so I say, when parents see a disposition among the young people to go their own way, to do as they please, as they express it, parents should not give them the lines, so to speak, relinquish to them all of their parental care, and permit the boys, like a wild team, to run away. I wonder how many of our fathers, when they have a team which tries to run away, let loose the lines and let them go. Not many. I think our common sense would suggest the importance of taking a similar course to prevent the running astray of some of our boys. I have always believed that if our parents are honest in their religion; if they have their conscience in the work that they are doing, and if they will go before the Lord, as has been stated here by President Lee, in constant supplication; though their sons and daughters may go wild and recreant for a time, the Lord will always bring them back, and will save them. If we have taken our part in teaching them the principles of the gospel and in training them in the ways they should go, I believe that the Lord will take hold and help us by his divine power, and will bring them back; and our glory will be materially increased in the future. If we are successful in this life, it seems to me, in the rearing of an honorable family of boys and girls, men and women who are instruments in the hands of the Lord in helping to bring about his work, and helping to bring about his purposes in the earth, that will be accounted successful. Our success will not be counted by our public show or our popularity among men, but there is more in the fact of the proper rearing of families, the exercising of a righteous and wholesome influence all our lives upon those who are round about us, that our lives may radiate the spirit and the impression that will

make the young people better men and women in the future than they have been in the past, and will be a credit to us in the future.

I rejoice in the testimony of the truth and in the opportunity that has been given to the Latter-day Saints to live acceptable lives before the Lord. If we are successful in this, and especially during these times through which we are passing, I believe that the few words expressed through the Prophet Daniel, by the Lord, after the Lord had shown him the great vision of war and turmoil that were coming into the world and through which we are-passing at the present time, will apply. He makes this simple statement, conveying a volume of thought to ever Latter-day Saint, that those who are faithful during these times among the Latter-day Saints shall shine with the brightness of the firmament, while those who turn many to righteousness shall shine as the stars for ever and ever.

May we devote our lives to this work that these blessings may come to us, is my prayer, and I ask it in the name of Jesus Christ. Amen.

The choir sang the anthem, "Earth and Heaven."

Benediction was pronounced by Elder Charles B. Stewart.

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## SECOND OVERFLOW MEETING

A second overflow meeting was held in the Assembly Hall at 2 o'clock p. m.

President Rudger Clawson of the Council of the Twelve Presided.

The Ogden Tabernacle Choir, Joseph Ballantyne, conductor, furnished the music which was entirely from C. W. Whitney's work, "The First Christmas."

The choir sang, "As the Earth Brings Forth Her Bud."

Prayer by Elder Rodney C. Badger.

The choir and quintet sang, "I Will Greatly Rejoice in the Lord."

### ELDER SERGE BALLIF

(President of the Cache Stake of Zion)

*My beloved brethren and sisters*, in standing before this congregation, I feel very humble and weak, and I sincerely desire that I may have your sympathy, and that I may have the Spirit of the Lord to direct me in the few remarks that I make this afternoon.

My heart is full of thanksgiving to our heavenly Father for the membership which I have in this Church. I prize it above all other things. I am thankful for the Priesthood which I have received, for the blessings and the unspeakable joy that it has brought to my soul.

It was indeed a great manifestation and blessing to me this morning to hear our President sound the key-note of our conference. I

felt that he was inspired of the Lord in his remarks, and the testimony came to my soul that he is indeed a prophet of the Lord, that the mantle of the Prophet Joseph F. Smith has fallen upon him. That is burning in my bosom. This is my testimony, my brethren and sisters, I know that he is a prophet of God.

It is a great joy to the world when we announce that it is one hundred years since the appearance of the Father and the Son to the Prophet Joseph Smith. There has never been a time in my life since my father told me of the occurrence that I have had any doubt in my soul that the Prophet saw the Father and the Son, and that he heard the Father say to him "Joseph, this is my beloved Son; hear him." And indeed he had a message to deliver to that youthful person who so soon became the Prophet of the Lord.

In my experience in traveling in different parts of the world, I have often thought of the words, "They are all wrong, they worship me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men." I have many times testified before congregations of the world to this wonderful statement; and I have often thought, I wonder what the people think, what these great so-called Christian nations think, when we stand before them and make that statement. My brethren and sisters, it has been my privilege to bear my testimony of the divine mission of the Prophet Joseph Smith in England, in Belgium, in France, in Switzerland, in all the provinces of Germany, and in Denmark, Norway, and Sweden, and my heart has been aglow with joy and satisfaction unspeakable when I have had the privilege of bearing this testimony to the people.

I remember when on my first mission, in 1890, I was called to Switzerland, and was going from house to house without money and without price, and bearing my testimony to the people, I was once about to go into a large house, the owner of which must have been a very wealthy man, and he met me at the door. He did not invite me in, but in my humble way I bore my testimony to him of the divine mission of the Prophet Joseph Smith and of the gospel being restored in its fulness; and I preached to him the principles of faith, repentance and baptism, and I will never forget the reply that he made to me. "My dear boy," he said, "I admire you for your courage, but your doctrine I cannot accept."

Not very long ago I read a letter from one of my old friends in the city of Vienna, capital of Austria. This man was in one of the high schools of Vienna when I was there on my mission, I remember; and he related to me in that letter the condition that exists in that land at the present time. He said, "Brother Baliff, it is not as it was when you were here. When we go along the main thoroughfares and the places, or gardens, in Vienna, we see mothers with infants in their arms starving, they are so much in want of bread to keep life in the souls of their little ones, and hundreds and thousands of people, women and children, are dying for the want of food and clothing to keep them warm." I thought to myself, I wonder how many of those people who are in that condition today heard the elders bear their



testimony to them in days gone by. I believe that those people who did hear those testimonies, and who are now suffering those terrible privations and hardships, are touched in their feelings, and that their hearts are filled with remorse because they turned away from that humble message of life and salvation.

I often feel, too, many times in looking over the congregations of the Saints, and I ask myself the question: Do we appreciate the blessings that we enjoy in this land of plenty? O how kind and merciful the Lord has been to us. We have plenty; we have to spare. And sometimes I wonder, in our times of plenty, if we remember the Lord as we should do.

In our stake, the Cache stake of Zion, last year we paid the largest tithing that has been known in the history of the stake. But, in looking over the records, examining our conditions, examining myself and my friends, I ask myself the question, Are we paying a tithing? And I want to say, my brethren and sisters, I do not want to judge Israel, but I believe that many of us have forgotten the Lord and the great blessings that he has poured out upon us, and do not remember how he has blessed this land, how he has made this land indeed prosperous, has blessed the soil so that it produces in its richness. We came into this barren land, and it is now teeming with wealth. The Lord has blessed us in all our outgoings and incomings. But I ask today, how many of our sons and daughters remember the Lord? How many of them, night and morning, call their little families about the family altar and offer up thanksgiving and praise to God the eternal Father for the blessings of health and strength and for the things that have come into their homes. I am afraid, my brethren and sisters, that we are not grateful enough for all of these things. I believe that we ought to be more prayerful and more humble, that our children, the greatest gifts and blessings that we could have come into our homes, have been given to us. But what a responsibility there is in every home, to care for and train and properly rear those children that God has blessed us with. What a great responsibility in training those young men and women that when they grow to the age of understanding they may indeed be representatives of the pioneer families.

I was thinking last evening, in reading the account of the Relief Society conference, that in that vast gathering there were only four who had seen the Prophet Joseph Smith. Today the witnesses who have seen and known the Prophet Joseph are getting rare, and the time will soon come when we will not have these living testimonies from men and women who can stand up and bear testimony that they have seen and heard the Prophet Joseph. Do we appreciate the testimonies of these living witnesses of the divine mission of the Prophet Joseph Smith? I hope and trust that it will grow into our souls, and be burned into the souls of the children of the Latter-day Saints, the testimony of the divine mission of the Prophet Joseph Smith, and also the testimony of those who have come after them.

I want to bear testimony that I knew the Prophet Brigham



Young. I heard his voice, I heard his testimony; and the Spirit of the Lord testified to me that he was indeed a prophet of the Lord, and so it is with all of his successors, and I am thankful in my heart to God, my heavenly Father, that he raised up these mighty men. And when I look upon this great congregation that gather together in our conferences, I think of the many millions of people who have heard the testimony of the gospel, and many hundreds of thousands have embraced the gospel, and a wonderful work has been wrought in this one hundred years. There is nothing recorded in history to compare with the marvelous work and a wonder that has been accomplished since the Father and his Son appeared unto the Prophet Joseph Smith.

I am very grateful for the privilege of being with you today and partaking of the spirit of this conference; and I pray that the Lord may help us all, that we may live better lives, and appreciate more highly the great blessings that come through obedience to the gospel of the Lord Jesus Christ.

May the Lord help us to be humble and true to our covenants, is my prayer, which I ask in the name of Jesus Christ. Amen.

Quartet and choir sang, "Blessed Be the Lord God of Israel."

### ELDER URIAH G. MILLER

(President of the Cottonwood Stake of Zion)

*My brethren and sisters*, I am not accustomed to standing before a congregation of this magnitude, and I am confident, if you knew just exactly how I feel at this particular time, that in your hearts would be a prayer that the weight of the load might be lifted, and that for the short time that I stand before you I may be blessed with the spirit of this office and calling. I recognize the fact that people are gathered together from all parts of the Church for the purpose of attending the general conference of the Church, and that they are desirous of hearing from the authorities of the Church; and inasmuch as I have been asked along with some other brethren to occupy a portion of the time on this occasion, I hope and trust that the Lord will be merciful and will bless me with the spirit of liberty.

I believe that we have all enjoyed the meetings thus far. We have been particularly taken up with the most splendid singing that we have heard. Many of us, possibly, have never before had the privilege of hearing the Ogden choir. We have heard of it; and we have heard many very fine things from this most splendid musical organization today.

I want to read to you a passage of scripture, and if I say nothing more than to read this passage of scripture I trust that it will be to our value. Recorded in the 8th chapter of the Acts of the Apostles is some history of the ancient Church, that deals with the persecutions that came upon the Saints. It was about or soon after the time when

Stephen was stoned to death. Evidently, from the reading of the Bible, a great deal of persecution was organized against the Church at that particular time. The people were scattered from one part of the country to the other, out from Jerusalem. The brethren, in whatever direction they went, were preaching Christ and him crucified unto the people with whom they came in contact. And Philip, one of the authorized servants of the Lord, went into Samaria, and preached the gospel unto the people of Samaria. Many of them believed on his words, and the apostles evidently were at Jerusalem or thereabout, and through some means or other they learned of this, and here we read: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost." It is the latter part of these verses that I desire to draw attention to at this time, that part which deals with the conferring of the Holy Ghost. There are many beautiful things in these few passages of scripture. The question of authority, with other things, is recorded, but you know I have in mind more than any other one item the question of the reception of the Holy Ghost. As a religious organization, we believe in God, the Father, and in his Son Jesus Christ, and in the Holy Ghost. We believe that there is only one authorized way by which the Holy Ghost can be conferred upon mankind. That is through the ordinance of the laying on of hands. We believe in the laying on of hands as one of the ordinances of the gospel; and when the Church came into existence, following that great and mighty vision of the Prophet Joseph Smith, about one hundred years ago, when the heavens were opened and the Father and the Son made their appearance unto the Prophet Joseph, and answered the petition of his humble heart; from that start grew the Church. In the Church came the ordinances of the gospel. Among these is the laying on of hands for the gift of the Holy Ghost.

Religious history bears out, it seems to me, the evident fact that, in all of God's dealings with the children of men in the various generations of the world, when one member of the Godhead is upon the earth ministering generally among mankind, another one is taken away from the earth. It was altogether possible, no doubt was true, when Christ was upon the earth that he at times was visited by the Father, and that when he went down into the river Jordan and was baptized by John the Baptist, the Holy Ghost descended upon him in the form of a dove. We are told also in this sacred writing, that John the Baptist had in his soul the Holy Ghost from his mother's womb. Yet we find this rather startling declaration recorded in the Bible, in the 16th chapter of John and 7th verse, "Nevertheless, I tell you the truth, it is expedient that I go away, for if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you." Christ, one of the members of the Godhead, was upon

the earth. While he was here, that passage of scripture would rather give us to understand, that the ministry of the Holy Ghost was not universal among the members of the Church. It was necessary that Christ should go, and when he went another member of the Godhead would descend and come and minister unto mankind. My brethren and sisters, we are living in that day and age of God's dealings with the children of men when one personage of the Godhead, the Holy Ghost, is ministering among the children of men; and I often wonder in our work in the Church, in our ministrations among the people, if we do not look for really too marvelous things, if, when we kneel down to pray, we do not really expect that the heavens are going to be opened and some divine personage is going to come unto us and deliver unto us the message that our souls are craving.

I desire to read to you a passage or two from the Doctrine and Covenants dealing with the ministry and the mission of the Holy Ghost. These passages of scripture are what came to the Prophet Joseph Smith and in behalf of Oliver Cowdery. They were given one year before the Church was organized, yet they carry with them that wonderful message, that the Holy Ghost is not only for Oliver Cowdery but for every member of the Church. It is recorded in the 6th section, commencing with the 20th verse:

Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love. Behold, I am Jesus Christ, the Son of God. I am the same that came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?

In the 8th section, second verse, these words were recorded:

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the Spirit of revelation; behold, this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

We might read other passages of scripture, if we had time, showing the principle, that the Holy Ghost will dwell upon us, be in our hearts, to give us peace, contentment, revelation, and those things that will lead us to Godliness.

I pray, my brethren and sisters, God's blessings upon the people and members of the Church, that we may be true to every covenant that we have made, that the Spirit and the blessings of the Lord may rest upon us, and the blessings and power of the Holy Ghost may be with us as a witness of this work, which I testify to you is true, in the name of Jesus Christ. Amen.



## PRESIDENT RUDGER CLAWSON

AFTER ONE HUNDRED YEARS.

In the year 1820, Joseph Smith had his first vision. After one hundred years, what do we see? We behold a great and a mighty people in the midst of the Rocky Mountains, organized into a Church and founded upon principles and doctrines which he set forth. We behold a great conference of the Church here on the 4th day of April, 1920, and the people of the Latter-day Saints gathered together until the Great Tabernacle is filled to overflowing, the Assembly Hall is crowded to its utmost limit, and another overflow meeting is now in session upon this block, while hundreds have been turned away from these buildings because they could not get admission.

## THREE PRECIOUS VOLUMES.

My brethren and sisters, between these two covers I now hold are three precious volumes. They are books that are most precious to the Church of Jesus Christ of Latter-day Saints and to the world at large. I take it that these three books are perhaps as desirable and precious as any three volumes in the world. One is the Book of Mormon, translated by the Prophet Joseph Smith, giving a religious history of the ancient people of this continent; also in this book will be found the gospel of the Lord Jesus Christ in its fulness. This Book of Mormon is attested by eleven witnesses, in addition to the Prophet himself who brought it forth.

The book that follows is the Doctrine and Covenants. It emphasizes the fact that the channel of revelation is open between the heavens and the earth, a channel that had been closed for at least 1,800 years. Isn't that wonderful? Isn't that impressive, the fact that that channel has again been opened? For, as a matter of fact, this book contains the revelations of the Lord Jesus Christ to his prophet and to his Church. How blessed are this people, that we can have in the Church the voice of revelation.

This work is introduced to the Church and to the world by a most powerful preface. I will just read a line or two. It is wonderfully impressive. It emphasizes divine truth:

Hearken, O ye people of my Church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

See how comprehensive and how sweeping is this statement, every eye shall see and every heart throughout the world shall be penetrated by the power of God.

And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths



of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. (Doc. and Cov. 1:16.)

The whole section is worthy of the deepest thought.

And now, in this book of Doctrine and Covenants you will find, among the many that have been given, a mighty revelation upon the authority of the holy Priesthood. You will also find there a mighty revelation with respect to the dead and the temple work, and a mighty revelation with regard to the great principle of marriage, and other communications from the heavens. Oh, is it not marvelous indeed!

The next book is the Pearl of Great Price, which is composed of writings, narrations, and translations of the Prophet Joseph Smith. In this book you will find a record entitled the Book of Moses, showing how great was the light and truth that was shed forth from God, and the dealings of God with his children and the doings of Moses and also of Enoch, who lived before the flood. You will also find there the Book of Abraham, a translation by the Prophet Joseph Smith, which has brought to light a knowledge of great things concerning Abraham and his authority and Priesthood, and the revelation of God to him concerning the heavens and the earth, all of which is subject matter for deep and thoughtful study. And you will further find a narration by the Prophet himself of the First Vision referred to. He gives an account of it in simple and impressive language. It is beautiful; the very simplicity of it is beautiful indeed. That communication did not come to us in scientific terms. No, it does not need to be translated. A child can understand the story of that First Vision, it is so simple and beautiful. And we find that the simplest things in the world often turn out to be the most profound, do we not? I think so. Well, you could hardly put a price on the Pearl of Great Price. It is most precious indeed.

And what a revelation, what a wonderful combination of books under one cover. If that were the only book of the kind in the world and it was in my possession, dear me, I would not part with it upon any consideration. I would hold on to it as I would hold on to my soul. I would eat with it and sleep with it, and have it with me at all times. But, brethren and sisters, you have this book. How many of the Latter-day Saints appreciate these great standard works of the Church? How many of the Latter-day Saints are giving them study and reflection? We are commanded to search out wisdom from all good books, and particularly good books of the Church.

The Book of Mormon has always been to me as interesting as a romance, as interesting to me as any thrilling story that I have ever read. It is marvelous, and yet in connection with the story of the people of the Nephites is the gospel of Jesus Christ laid before us in all its beauty and simplicity. Well, the Lord be praised. Surely this is "a marvelous work and a wonder," is it not? You cannot improve that definition? There is no use trying to elaborate upon it. You might

speak for a month about "Mormonism," and you could not get beyond saying, it is a "marvelous work and a wonder," almost beyond human understanding and quite beyond full explanation.

Well, blessed be the Prophet of the Lord, the living prophet today; and blessed be the people of the Latter-day Saints, and now after the lapse of a hundred years let us rejoice together in the knowledge and testimony of these things.

#### APPRECIATION OF THE OGDEN TABERNACLE CHOIR.

Let me say, in conclusion, and I think very likely I am voicing the feeling of the entire congregation, when I say it, that I appreciate fully the effort put forth here by the Ogden tabernacle choir, led by Brother Joseph Ballantyne. They have done most excellent service today, and have helped to make this meeting a splendid success. Of course, our meetings are always successful when they are conducted under the direction of the Spirit of God, but we could not get along without the singing. We must have good singing. We must have singing that is tuneful, we must have singing that breathes forth the Spirit of God; we must have singing that is in harmony. And in the singing today we have had perfect harmony. The Lord bless the Ogden tabernacle choir, and may he bless us all, I pray in the name of Jesus Christ. Amen.

The quartet, Agnes Warner and choir, sang, "I Bring You Glad Tidings."

#### ELDER ANDREW JENSON.

(Assistant Church Historian)

*My brethren and sisters*, I am expected by those who have appointed me to address this meeting to give an outline of "Mormonism" for one hundred years, and with the limited time at my command, I can only expect to touch the very high spots, in order to make my narrative at all comprehensive and interesting.

There is a notable similarity between some of the events of the first century of the Christian era and those of the nineteenth century. With the exception of the experience, which Jesus, when twelve years old, had with the Jewish rabbis in Jerusalem, we know next to nothing about his childhood days. Several books have been published dealing with Christ as a child, but they are, largely, if not wholly, apocryphal, and consequently more or less unreliable. No great event seems to have taken place in the Savior's life, according to holy writ, until he was thirty years of age, when he was baptized by John in the river Jordan. With that event was commenced the real preaching of the gospel, ushering in that particular dispensation at the head of which stood Christ and his apostles. Yet we are safe in surmising that from the time the Savior was twelve years old until he was baptized he was training and preparing for the great mission before him.

So also with the Prophet Joseph Smith, who was born in the beginning of the nineteenth century. Nothing of importance seems to have occurred in his life, until he was between fourteen and fifteen years old. Born in Vermont he moved with his parents when ten years of age to western New York, where he resided in 1820, one hundred years ago, and where he received the glorious vision which may consistently be termed the very beginning of the new dispensation. The following ten years were years of preparation, and during that time Joseph was visited by the angel Moroni a number of times, received the plates from which he translated the Book of Mormon into the English language, was visited by John the Baptist, who confirmed upon him and Oliver Cowdery the Aaronic Priesthood, and later visited by Peter, James and John who confirmed upon him the Melchizedek Priesthood. Unfortunately we do not know the exact date on which the latter event took place, nor have we been able to establish the exact day or days upon which the Three Witnesses and the Eight Witnesses to the Book of Mormon saw and handled the plates and attached their signatures to the testimonies which are recorded at the beginning of that sacred record; but we are safe in saying that these important events took place in 1829. The Book of Mormon being published as early as March, 1830, the printing must have been commenced in 1829. We are able to state positively that the Book of Mormon was published early in 1830, because the Historian's office has secured a copy of an old newspaper published in Palmyra, New York, which announces the Book of Mormon for sale as early as March, 1830.

While I am speaking about the Book of Mormon, I may say that after the first edition of 5,000 copies, printed by Egbert Grandin, in Palmyra, New York, a great many other editions have been published of the book, both in America and in England; and besides being thus published in the English language on the two hemispheres the book has been translated and published in the Danish, the French, the German, the Italian, the Welsh, the Hawaiian, the Swedish, the Spanish, the Maori, the Dutch, the Tahitian, the Turkish and the Japanese languages, fourteen foreign languages in all.

The Church of Jesus Christ of Latter-day Saints was organized on the 6th of April, 1830. With the Priesthood conferred, and in possession of the Book of Mormon, which contains the fulness of the gospel of Jesus Christ, Joseph Smith became an instrument in the hands of the Lord to establish once more upon the earth a true Christian Church, according to the divine order, and also in accordance with the laws of the State of New York.

It is interesting to note that before the end of the year 1830 missionaries of the Church had traveled 1300 miles westward from the place of organization, and to the Atlantic coast in the other direction. The gospel was also preached during the fall of 1830, and the winter of 1830-1831 to several tribes of Lamanites or Indians, some of them beyond the western boundary of the United States, as it was then (now the western part of the State of Missouri). Many



people were converted and perhaps 200 persons had joined the Church by baptism before the close of 1830. Also a number of miraculous interpositions of the power of God took place right in the beginning. In fact, nearly all the gifts of the Church were manifested in that first year, including the gift of healing, prophecy, etc.

In the year 1831 the Church grew rapidly, not only in the east, but also in the western land; and we also find that the first attempt at colonization on the part of the Latter-day Saints took place that year. When the Church was only 15 months old, the Prophet Joseph and others traveled about thirteen hundred miles from Fayette, N. Y., to Jackson county, Missouri, where they founded a prosperous colony. They set up, among other things, a printing press and published a periodical, 120 miles further west than any other paper in the United States. This publication, commenced in June, 1832, was the first periodical of the Church. It was called the *Evening and Morning Star*. After that followed the *Messenger and Advocate*, then the *Elders' Journal*, next the *Times and Seasons*, the *Millennial Star*, the *Nauvoo Neighbor*, the *Frontier Guardian*, etc., and at length, commencing with June, 1850, the *Deseret News*, which is the present organ of the Church.

In 1832, also, a dreadful tragedy took place in the town of Hiram, Ohio, when the Prophet Joseph was tarred and feathered and left for dead, and the life of a little child, adopted by the Prophet and his wife Emma, was sacrificed through exposure on account of mob violence. Soon after this event the Prophet Joseph made a second visit to Missouri to bless and encourage the Saints who were gathering in Jackson county. His first visit to that State had been made by him in the summer of 1831, on which occasion the land of Zion was dedicated for the gathering of the Saints and the site of a temple selected and dedicated.

In 1833 a mob arose in Jackson county, Missouri, and drove the Saints, now numbering about twelve hundred souls, away from their homes, having previously destroyed the printing office and other property. In that year also the First Presidency of the Church was organized, Sidney Rigdon and Frederick G. Williams being ordained and set apart as counselors to the Prophet Joseph. This was the beginning of the First Presidency as it still exists.

After the expulsion from Jackson county most of the Saints settled temporarily across the Missouri river in Clay county, Missouri, where they made their second attempt at colonizing and were again successful. In the meantime the Saints also made a success at colonization in Kirtland, Ohio, where they commenced the erection of a Temple in 1833, and changed an insignificant village into a town of 2,000 people. The Temple built there still stands.

In 1834 another remarkable event took place in the history of the Church. The Saints, who had been driven from Jackson county, needed assistance and the Lord called the young men of the Church in the Eastern States to go to their relief. Hence the organization of Zion's Camp (numbering over two hundred persons) which, led by Jo-



seph Smith in person, marched 1,000 miles to Missouri, taking their lives in their hands, prepared to sacrifice their all in the interest of their persecuted brethren and sisters, who had been so barbarously treated by the Jackson county mob. But the Lord did not allow this little army to enter into a physical encounter with the mob. In the famous revelation given on Fishing river in June, 1834, the Lord said that he had brought these young men that far, in order to give them an opportunity to show their integrity and their confidence in the Prophet of the Lord. The great majority of them made good, and although the Church was only four years old at the time, it was discovered on this journey of Zion's Camp that some very good and staunch men had already identified themselves with the Church of Christ. Among the members of Zion's Camp were such men as Brigham Young, Heber C. Kimball, Parley P. and Orson Pratt, Hyrum Smith, Wilford Woodruff, George A. Smith and many others whose names have become household words among the Saints. The journey made by Zion's Camp in 1834 compares most favorably with that of the Mormon Battalion and that of the Utah Pioneers of 1847. In 1834 also the first two High Councils in the Church were organized, one in Kirtland, Ohio, and the other in Clay county, Missouri.

In February, 1835, the Prophet Joseph called the young men together who had distinguished themselves for their faithfulness and integrity as members of Zion's Camp the year before, the Lord having a blessing in store for them. On this occasion twelve of the most faithful men in the Church were chosen, mostly from among the members of Zion's Camp, to constitute the first quorum of the Twelve Apostles and soon afterwards seventy other men were chosen, mostly from the same body, to constitute the first quorum of Seventy. I may explain that up to this time the officers in the Priesthood had consisted of Deacons, Teachers, Priests, Bishops, Elders and High Priests.

The year 1836 witnessed the dedication of the Kirtland Temple, which had been built at a cost of about \$100,000. It would indeed be a very easy task for the Saints now to erect a Temple like that, but it was a most stupendous work for the few, comparatively speaking, who at that time constituted the membership of the Church. In that Temple the Saints received great blessings and witnessed many grand and glorious manifestations of the power of God. Jesus Christ himself appeared to some of the brethren in that Temple and declared that he had accepted of the building which had been built and dedicated to his name. Moses also appeared in that holy edifice and committed to the Prophet Joseph the keys for the gathering of Israel from the four quarters of the globe, an event which is responsible for the many nationalities represented in the Church at the present time. Elijah the prophet, who was taken into heaven without tasting death, also appeared in the Kirtland Temple and conferred to men in mortality the keys for turning the hearts of the fathers to the children and the hearts of the children to their fathers, lest the whole earth should be smitten with a curse, as predicted by the prophet Malachi.

In passing, I will say, that the Kirtland Temple was not provided

with a baptismal font, nor rooms for ordinance work; it simply provided a sacred place for Christ and other heavenly messengers to appear and restore certain keys to the brethren and confer blessings upon the people. It also provided a place for schools of learning for the priesthood. This year (1836) the Saints in Missouri were compelled to leave their possessions in Clay county and move into a prairie country which soon afterwards was organized into Caldwell county. When the Saints moved into that county it was inhabited only by two or three families who made their living by gathering honey, but in the course of three years the Saints turned that naked prairie country into beautiful farms and gardens. In Caldwell county they founded the city of Far West and many other villages; in the adjoining Daviess county they located Adam-ondi-Ahman on Grand river, and in Carroll county they purchased the little town of De Witt. They increased so rapidly in that part of upper Missouri that in 1838 there were as many thousand Saints there as there had formerly been hundreds in Jackson county.

In 1837 the first Latter-day Saint missionaries were sent to England where they commenced that great missionary labor which has resulted in so many thousands of Latter-day Saints from the British Isles migrating to America to become a most important factor in the growth of the Church. The British Mission was a natural outgrowth of missionary labors performed by Parley P. Pratt in 1836, in the Dominion of Canada, where John Taylor, a staunch and influential Englishman, who subsequently became president of the Church, believed the testimony of Brother Pratt and was baptized, together with many others.

In 1838 persecution by mobs was renewed in Caldwell county and that season became a veritable year of martyrdom. We are all familiar with the fact that seventeen Saints were massacred at Haun's Mill on the 30th of October, 1838, and that David W. Patten, one of the original members of the quorum of the Twelve Apostles, and others were killed about the same time on Crooked river. During that year, also, the Prophet Joseph and others were thrown into filthy dungeons as prisoners and kept in durance vile for many months.

In 1839 the exodus of about 12,000 Saints from Missouri took place under the exterminating order of Gov. Lilburn W. Boggs. The exiled Saints fled to Illinois and there, during the following six years, founded and built up the city of Nauvoo, in Hancock county. I will here merely mention that attempts had previously been made by others to build up a town on the same site, but instead of building a town they built a good-sized graveyard on the side hill. Our people, "plucked and peeled," as they were, built up a city containing about 15,000 inhabitants. In Church history this city is known as Nauvoo the Beautiful. It stood on the east bank of the Mississippi river where that mighty stream changes its course so as to make a horse-shoe bend and on the projected area thus formed and bounded on three sides by the river, the city was built. There is still a remnant of Nauvoo left, but it is a matter of history that as soon as the Saints

took their departure for the far west an apparent blight or curse settled down upon the place, and has rested upon it ever since. Instead of being the largest city in Illinois, as it was in 1846, Nauvoo of today is a small insignificant village, suffering under the displeasure of God as literally as does the land of Palestine which was placed under a curse because of the wickedness of its inhabitants.

In 1840 the Saints petitioned the President and Congress of the United States for redress for the persecutions endured by them in Missouri, but their prayer was met with this laconic answer from the chief executive of the nation: "Your cause is just, but I can do nothing for you." That year (1840) a number of the Twelve Apostles arrived in England as missionaries, Brigham Young, Heber C. Kimball, Parley P. Pratt, Wilford Woodruff and Geo. A. Smith being among the number. These brethren commenced the publication of the *Millennial Star*, which is still published in England and is now the oldest periodical in the Church.

The year 1841 witnessed the laying of the foundation of a Temple in Nauvoo and the forming of the Nauvoo Legion for the protection of the Saints. This military organization was continued many years after the Saints located in Utah, and some of the brethren who are present today undoubtedly belonged to the Nauvoo Legion.

In 1842 Joseph Smith was troubled with vexatious lawsuits. During his lifetime it is asserted that he was arrested forty-seven times, but was acquitted in every instance; and when his enemies finally found that they could not prove him guilty of any crime, or even misdemeanor, they swore that "if the law could not touch him, powder and ball would."

In 1843 enemies made another attempt to kidnap Joseph and take him to Missouri, but the Saints of Nauvoo, who loved their Prophet as they loved no other man, except it be Christ himself, rose up in righteous indignation in his defense, and with the Nauvoo Legion at their back, rescued their Prophet and brought him safely back to Nauvoo.

The year 1844 witnessed the assassination of the Prophet Joseph. He fell as a martyr to the cause of truth, together with his brother Hyrum and others.

In 1845 the mob burned nearly all the houses outside of Nauvoo, and in 1846 they sacked Nauvoo itself. A number of brethren were killed in the so-called Nauvoo battle and on other occasions. Early in 1846 the Saints made preparations to move westward into the land of the setting sun, and in February of that year, when the weather was so cold that the frost formed a natural bridge across the great Mississippi river, the exodus of the Saints commenced. One company of Saints from the Eastern States, instead of crossing the continent, traveled by sea, doubling Cape Horn and landed at the little Spanish village called Yerba Buena on the Bay of San Francisco, July 31, 1846. This company published a paper called the *California Star* and turned the village of Yerba Buena into the present town of San Francisco.



After the Saints in 1846 had traveled westward about three hundred miles from Nauvoo a request reached them from the United States government for five hundred men to participate in the war with Mexico, and while some of the Saints demurred on the ground that they needed all the able-bodied men in their camps to protect themselves against the Indians, President Brigham Young answered the government messenger by saying: "You shall have your battalion, even if we have to make it up of our Elders," and, sure, enough, the Elders, Priests, Teachers and Deacons of the Church were mustered into that battalion which commenced its famous march toward California in July, 1846. It is said that these volunteer soldiers made the most difficult march ever undertaken by infantry in any military campaign. The so-called sick detachment of the battalion, which was not considered strong enough to undertake the march all the way across the deserts to California, was sent to a place now called Pueblo, on the Arkansas river, where they spent the winter of 1846-1847, and thus became the first Anglo-Saxon settlers in what is now the State of Colorado.

Having served their time according to enlistment the Mormon Battalion was discharged in California in July, 1847, and early in 1848 some of the members discovered gold in California, an event which for a while almost turned the world upside down.

Most of the exiles from Nauvoo spent the winter of 1846-1847 on the west bank of the Missouri river, where they built a town called Winter Quarters, the first Anglo-Saxon settlement in what is now the State of Nebraska. This was done because the Mormon Battalion took away so many of the stronger men that the rest of the exiles could not continue the journey to the mountains that season, as had been contemplated, but in April, 1847, a company, known in history as the pioneers, consisting of 143 men, three women and two children, left Winter Quarters for the Rocky Mountains and arrived in Great Salt Lake Valley in July, 1847. About one thousand eight hundred others of the exiled Saints arrived in the valley in the fall and spent the winter of 1847-1848 in the valley.

Early in 1848 the pioneers in the Valley put in crops which from the beginning promised a rich harvest, and for a while everything looked promising and encouraging, but in the early part of the summer crickets came down in myriads from the mountains surrounding Great Salt Lake Valley and destroyed a great portion of the crops. Notwithstanding every effort was made to drive them off by means of bushes, long rods, etc., whole families and neighbors turning out *en masse* until almost exhausted, the whole would have been destroyed, had not the Almighty in his kindness sent gulls in vast numbers which covered the fields and destroyed the crickets. This circumstance saved the life of the colony which during the winter of 1847-1848 had lived on half rations and their whole hope of escaping starvation was centered on the harvest of 1848. They could not possibly have lived through another winter, nor could the four thousand other emigrants who arrived in the valley in 1848 have escaped starvation if



the harvest of 1848 had proved a failure. Hence, when we view the beautiful statue erected on this block in honor of the sea gulls we may well offer up a prayer of thanksgiving for what these birds did for the pioneers of Utah.

While everything looked dreary and blue in Salt Lake Valley in 1848 and clothing of every description as well as foot gear was so extremely scarce that some of the men were obliged to make clothing of skins, Heber C. Kimball, as a prophet of the Lord, on a certain occasion arose in the midst of a congregation of Saints and said that within one year States goods would be sold on the streets of Salt Lake City as cheap as in the city of New York. After uttering the prophecy, Bro. Kimball remarked that it seemed almost impossible for his prediction to be fulfilled; nor did the brethren who heard him place any confidence in his words. Yet the prophecy was fulfilled in a most natural way in 1849, when tens of thousands of gold diggers from the east and from Europe passed through Salt Lake City on their way to the gold mines in California. Being anxious to continue their journey without delay these travelers were willing to exchange their States goods for fresh cattle and supplies of food, and thus were the wants of the people, so far as clothing was concerned, relieved, while the gold miners could continue their journey rejoicing. In 1849 Provo in Utah county and Manti in Sanpete county were founded, Ogden having been founded the year before. Early in 1849 the people in the valley organized the Provisional Government of the State of Deseret which was the only general government here for more than two years or until the machinery of the Territory of Utah came into existence in 1851. I could say much about this government and the conditions in the Valley, showing the loyalty and the good character of the Saints during those years, but time will not permit. In 1849 missionary operations, which on account of the exodus had been neglected for a few years, were revived, as missionaries were not only called to the United States and Great Britain but to continental Europe. Thus it was that new missions were opened up among many people who do not speak the English language, among them being missions to France, Italy, Denmark, Sweden and the Hawaiian Islands.

In 1850 a string of new settlements was founded in Utah Valley, including Lehi, American Fork, Pleasant Grove, Springville, Spanish Fork, and Payson.

In 1851 the government pertaining to the Territory of Utah (which had been created the year before) was set in motion and Fillmore, Millard county, chosen as the first capital of Utah. That year also Brigham City, Willard, Nephi, Parowan, Cedar City and other settlements of the Saints were founded in Utah and besides these, San Bernardino in California. This year Great Salt Lake City was made an incorporated city with Jedediah M. Grant as the first mayor. New missions were opened by the Church in South America, Australia, India, Switzerland, Norway and Iceland.

In 1852 nearly all the Saints who had stopped temporarily in the Pottawattamie country in Iowa emigrated to the Valley.

In 1853 the so-called Walker war broke out in Utah, in which a number of the settlers were killed. Fort Supply, near Fort Bridger, was founded by the Saints. This was the first Anglo-Saxon settlement in what is now the State of Wyoming. This year also the first branches of the Church were organized in Sweden.

In 1854 hundreds of emigrating Saints from Europe died from cholera while sailing up the Mississippi river and while crossing the plains. New missions of the Church were opened in New Zealand and in Gibraltar.

In 1855 the grasshoppers destroyed nearly all the crops in Utah. A colony of Saints was established in Carson Valley (now Nevada) and a missionary settlement founded near Salmon River in what is now the State of Idaho, this being the first Anglo-Saxon settlement in that State.

Owing to the destruction of the crops in 1855 food was very scarce in Utah during the early part of 1856, but the lives of the people were saved by their eating thistle tops and sego roots. In 1856 upwards of two thousand Saints crossed the plains with handcarts, and as many more during following years.

In 1857 the so-called Johnston army troubles occurred, through the falsehoods circulated by Judge W. W. Drummond and others. This army was sent to Utah to punish the "Mormons" who were accused of being disloyal to the government. The Utah militia mustered into service by proclamation by Gov. Brigham Young, stopped the army temporarily and the troops spent the winter of 1857-1858 near Fort Bridger.

In 1858 through the good offices of Thos. L. Kane and peace commissioners the difficulties existing between the U. S. government and the citizens of Utah were settled and the army entered the Valley, but not until the inhabitants had vacated Salt Lake City and the northern settlements. They, however, returned to their homes.

In 1859 the Federal judges in Utah exercised undue authority and caused considerable difficulty by instituting unjust court proceedings against Church leaders and others.

In 1860 the so-called pony express was introduced which made communication between Utah and the east and California much easier.

In 1861 Utah was divided and Nevada came into existence as a territory, afterwards as a state. That year also upwards of two hundred wagons, with four yoke of cattle to each, were sent from Utah to the Missouri river to bring in the poor Saints who were emigrating to the valley. This movement on the part of the Church was repeated in 1862, 1863, 1864, 1866, and 1868. This year (1861) the overland telegraph line was completed to Salt Lake City.

In 1862 another convention was held in Utah which re-adopted with slight amendments, the constitution of 1856. Delegates were sent to Washington to ask for Utah's admission into the Union as a state; the request was again refused. In 1862 Camp Douglas was established, near Salt Lake City, by California volunteers.

In 1863 new settlements of Saints were founded in Sevier Valley, Utah, and Bear Lake Valley, Idaho.

In 1864 Calls Landing was established by the Saints on the Colorado river and was subsequently called. The first "Mormon" settlements in Arizona.

In 1865 the so-called Black Hawk war broke out in Southern Utah and continued for three years, during which about 75 people were killed and thousands of head of stock taken off by the Indians. In consequence of these raids and massacres the counties of Piute and Sevier were abandoned as well as some of the small settlements and ranches in Kane county.

In 1866 ten companies of Church teams were sent to the Missouri river after the poor.

In 1867 the large tabernacle in Salt Lake City was nearly completed.

In 1868 nearly all the crops in Utah were destroyed by grasshoppers. In order to create employment for the people, that they might earn means to buy bread, President Brigham Young took a contract to grade ninety miles of the Union Pacific Railroad. Thus work and money became plentiful in Utah.

In 1869 the Union Pacific Railroad was completed to Ogden and on May 10th, 1869, the last rail connecting the Union Pacific and the Central Pacific railroads was laid at Promontory. This put an end to the long and tedious travel across the continent by ox teams. In January, 1870, the Utah Central Railroad was completed to Salt Lake City, thus making the capital of Utah a railroad town.

In February, 1871, the settlements of the Saints on the Muddy, now in Lincoln county, Nevada, were abandoned by them, owing to oppressive taxation by the officials of the new State of Nevada. That year also Judge James B. McKean, who had recently been appointed chief justice in Utah, united with the associate justice in setting the laws of the territory at defiance, which led to considerable disturbance, as under his rulings civil and religious liberty almost departed from Utah for the time being, and tyranny usurped their places.

Early in 1872 another constitutional convention met in Salt Lake City to adopt measures anew for the admission of Utah into the Union. A constitution and a memorial to Congress were finally adopted which provided for woman's suffrage and minority representation. When it was submitted to the people for their vote 25,324 persons voted for it and only 368 against it. In May the memorial was presented to Congress, but admission of the State of Deseret into the Union was denied because of the unpopularity of the religion of the Latter-day Saints.

In 1873 an unsuccessful attempt was made by a company of Saints to settle in Arizona territory. President Geo. A. Smith visited Palestine and other countries.

In 1874 a large number of Indians joined the Church and the United Order was introduced among the Saints in Utah.



In 1875 Geo. A. Smith, first counselor to President Brigham Young, and Church historian, died in Salt Lake City.

In 1876 a large number of families in Utah were called by the Church authorities to locate settlements of the Saints in Arizona; others were subsequently called. The first "Mormon" settlements in Arizona were founded on the Little Colorado river. There are now about fifty settlements of the Saints in Arizona, comprising four Stakes of Zion.

In April, 1877, the Temple in St. George was dedicated on the occasion of a general conference of the Church being held within its sacred walls. The erection of that temple, the first in Utah, was commenced in November, 1871. During the year, 1877, under the direction of President Brigham Young, a general re-organization of all the settlements of the Saints took place, regular Stakes of Zion being organized in the different counties in Utah and also in Idaho and Arizona, where the Saints resided. No sooner was this important organization completed than President Brigham Young, who had presided over the Church 33 years, took sick and died in Salt Lake City, August 29, 1877. After his death the Twelve Apostles, with John Taylor at their head, took the lead in all matters pertaining to the Church for three years.

In 1878 a number of Mexican claims were purchased by the Saints in Conejos county, Colorado, where several "Mormon" settlements were subsequently located; they now constitute the San Luis stake of Zion.

In May, 1879, Daniel H. Wells was imprisoned in the territorial penitentiary for alleged contempt of court. The offense consisted in his refusal to disclose the secrets of the Endowment House. In July Elder Joseph Standing was shot and killed by a mob near Varnell station, Whitfield county, Georgia, where he had labored as a missionary. The murderers of Elder Standing were subsequently all identified and three of them arraigned in court in Dalton, Georgia, on the charge of murder in the first degree, but, although the evidence against them was clear and direct, they were acquitted by a wicked and bigoted jury and an unrighteous judge.

In April, 1880, the Church celebrated the fiftieth anniversary of its organization by a Jubilee conference held in Salt Lake City, at which the people voted to remit \$820,000 of the indebtedness to the P. E. Fund in favor of the worthy poor and to distribute 1,000 cows and 5,000 sheep among the needy, all of which was done. In October, 1880, the First Presidency of the Church was once more reorganized, John Taylor being chosen president with George Q. Cannon and Joseph F. Smith, counselors.

In 1881, Gov. Eli H. Murray of Utah put himself on record in a most unusual manner by issuing a certificate of election to Allen G. Campbell, the minority candidate for delegate to Congress from Utah, although George Q. Cannon had been properly elected by an overwhelming majority.

In 1882 the so-called Edmunds anti-polygamy bill was passed by



the U. S. Senate. Under this bill a large number of leading brethren were arrested in Utah, Idaho and Arizona, charged with so-called unlawful co-habitation, and about one thousand men were imprisoned in the Utah Penitentiary and elsewhere for refusing to desert their wives and children. That year (1882) another convention was held in Utah which adopted another constitution and memorial to Congress, praying that Utah be admitted into the Union as a State, but Congress again refused to accede to the wishes of the people of Utah.

In 1883 the Logan temple was finished and dedicated.

In 1884 Elders Wm. L. Berry and John H. Gibbs and others were cruelly murdered by a mob in Tennessee for no other crime than that they were Latter-day Saints.

In 1887 President John Taylor, who had been in exile for some time, died in Kaysville, Utah. The Twelve Apostles again came to the front as the presiding authorities of the Church with Wilford Woodruff, the senior Apostle, at their head.

In 1888 the missionaries were quite successful in their labors, especially on the islands of the sea, including Samoa, where the fullness of the gospel was introduced that year. A temple was completed and dedicated in Manti, Sanpete county.

In April, 1889, a First Presidency was again sustained by the Saints, Wilford Woodruff being unanimously chosen as President of the Church with George Q. Cannon as his first and Joseph F. Smith as his second counselor.

In 1890 the municipal government of Salt Lake City passed from the hands of the Saints represented by the People's Party into those of the so-called Liberal Party which for many years past had represented the anti-"Mormon" faction of the territory. The Liberal city council took possession in February and immediately inaugurated a reign of extravagance and blunders. Until this transfer Salt Lake City was one of the best governed cities in the world, life and property had been safe, peace and order the prominent characteristics of the community, and taxation light. But no sooner had the Liberals come into power than the city became a regular rendezvous for tramps, footpads and burglars, etc. Vile houses of resort, gambling hells, saloons, and other places of evil, multiplied and were at the close of the year in full operation with but little check, even on the Sabbath day. At the general conference of the Church held in Salt Lake City in October, 1890, the Saints voted unanimously to discontinue polygamous marriages, agreeable to the provisions of the manifesto issued by President Wilford Woodruff and dated Sept. 24, 1890.

The year 1891 witnessed the Saints in Utah dividing on party lines; the old People's Party was disorganized and the majority of the members of the Church joined, or acted in unison with, the two great national parties of the land, the Democrats and Republicans, according to their individual preference.

In 1892 missionary work was re-commenced on the Society and Tuamotu Islands; for forty years the Saints of those islands had been left without the guidance of Elders from Zion.

In April, 1893, the Temple in Salt Lake City was dedicated. It had been in course of erection forty years, and its estimated cost was \$4,000,000. It was by far the largest Temple erected by the Church up to that time.

In 1894 President Grover Cleveland pardoned all polygamists and restored them to their civil rights.

In 1895 a State constitution was made and adopted by the Constitutional Convention held in Salt Lake City and every preparation made for Utah's admission into the Union as a State. President Grover Cleveland signed the proclamation which admitted Utah into the sisterhood of States Jan. 4, 1896. The occasion was honored by grand celebrations in Salt Lake City and other places in the new State.

In 1897 Utah celebrated the fiftieth anniversary of the arrival of the Pioneers in Great Salt Lake Valley.

In 1898 President Wilford Woodruff died and the First Presidency of the Church was re-organized with Lorenzo Snow as president. In 1899 settlements of the Saints were organized in the Big Horn Basin in Wyoming, several quorums of Seventies were organized and the missionaries of the Church met with considerable success in their administrations abroad. The close of the century found the Church in a most healthy condition. There were 43 Stakes of Zion, comprising about 400 wards and eighteen missionary fields in the United States and in foreign lands. The total membership of the Church numbered about 400,000 in the whole world.

The next decade witnessed many changes and steady progress for the Church. President Lorenzo Snow died in 1901, and the First Presidency of the Church was re-organized with Joseph F. Smith as president and John R. Winder and Anthon H. Lund as counselors. Many new wards were organized in 1902, a Bureau of Information was established on the Temple block, in Salt Lake City, and a new mission house was built and dedicated in Copenhagen, Denmark. In 1903 the Book of Mormon was published in the Samoan language and a new mission house was built and dedicated in Denver, Colorado. In 1904, Salt Lake City was divided into four stakes, a number of prominent Church people were summoned to Washington, D. C., to testify before the Senate committee on Privileges and Elections in the Smoot case, and a mission house, purchased and remodeled by the Church, was dedicated in Stockholm, Sweden. The railway connecting Salt Lake City with southern California was completed, the Church purchased the old Mack farm in Vermont and erected a monument thereon, which was dedicated Dec. 23, 1905. The Church opened a mission field in ancient Greece. In 1906 President Joseph F. Smith made a trip to Europe; it was the first time in the history of the Church that a president of the Church visited Europe. In 1907 the First Presidency of the Church issued a significant address to the world, stating the policy and belief of the Church. During the following four years several new stakes of Zion and a number of new wards were organized.

During the decade commencing with 1911 a great many tabernacles, meetinghouses and chapels were erected. The missionaries met with considerable opposition in some of the European countries. Most of the Saints were forced to leave Mexico in 1912, owing to the revolution in that land. Permanent missionary homes were secured and dedicated in Chicago, Illinois, and in Los Angeles, California, in 1913. A site for a temple was dedicated in Alberta, Canada. President Joseph F. Smith died in Salt Lake City Nov. 19, 1918, and the First Presidency was re-organized a few days later with Heber J. Grant as President and Anthon H. Lund and Charles W. Penrose as counselors. In November, 1919, the newly erected Temple in Hawaii was dedicated by President Heber J. Grant, and early in 1920 a site for a temple was selected in Mesa, Arizona.

Now a word in conclusion, comparing the Church of Jesus Christ of Latter-day Saints, with the primitive Christian Church. When one hundred years had passed over the original church all the Apostles, save one, and many others, had been martyred, while great numbers of the early Christians had apostatized from the faith. If we compare our position, with theirs, our hearts will rejoice that we live in the latter days. If we had lived in the days of the Savior and his apostles, and had belonged to that dispensation, we might have had the privilege of falling as martyrs, or perhaps we might have denied the faith. But living in this day, we are members of a Church growing year by year, and now stronger than ever before. At least half a million people constitute the membership of the Church at the present time, and instead of having dead apostles, we have a live First Presidency, twelve live apostles, more than two hundred quorums of seventy and quorums of high priests and other orders of the Priesthood in every stake of the Church. As a Church organization we have grown until there are seventy-nine stakes of Zion and nearly one thousand wards and branches of the Church in these mountains alone, to say nothing of our membership in foreign lands, and still we are safe in saying that "Mormonism" is only singing, as it were, on its first verse. So much having been accomplished during the past one hundred years, what will not be witnessed in the next hundred years to come? For as a Church we are here to stay and grow until our influence for good shall be felt to the ends of the earth. Let us remember that it has cost some of the best blood of the nineteenth century to accomplish that which has already been done. Let us remember, too, the services of Zion's Camp, the Mormon Battalion, the Pioneers of 1847, and the many other faithful men and women who have made sacrifices for us, and through whose labors and faithfulness we today enjoy all the blessings that come within the reach of those who keep the commandments of God.

May God bless us all that we may always remain faithful and true, is my earnest prayer in the name of Jesus Christ. Amen.

The choir with William S. Wright, Mildred Ware and Myrtle B. Higley sang, "Is This the Messiah?"

Benediction pronounced by Elder Willard G. Burton.



### THIRD OVERFLOW MEETING

A third overflow meeting was held in the Bureau of Information Hall at 2 o'clock p. m., April 4, 1920, Elder John M. Knight, President of the Ensign stake and of the Western States Mission, presiding.

The music was furnished by the Swanee singers.

The chorus sang, "Let the Lower Lights be Burning."

Prayer was offered by Elder Benjamin Goddard of the Bureau of Information.

The chorus sang "The Palms."

### ELDER NEPHI JENSEN

(President of the Canadian Mission)

One Sunday afternoon last December I spoke in the Queen's Square Theatre in St. Johns, New Brunswick. At the close of the meeting a good Irish business man invited me to spend the evening at his home. I accepted the invitation and passed two delightful hours with this new found friend, talking about religion. My host was an old man, who had never joined a church. In fact for a number of years he had taken pleasure in detecting indications of the derth of spirituality in the popular churches. In the course of our conversation he told a story of a good Christian woman who had the misfortune of breaking her arm. She believed in the old faith and requested one of the pastors of St. John to come and pray for her recovery. A reverend gentleman went to her room and looked through his prayer book for a prayer suitable for the occasion. After some fruitless search, he shook his head and said, "I can find a prayer for rheumatism, and a broken leg, but I cannot find a prayer for a broken arm. I am sorry that I cannot pray for you." (Laughter.)

When I heard this story I was reminded of what Bill Nye wrote in his comic *History of The United States* about the religion of the first settlers of New England. He said, "The Pilgrims came to America because they did not believe in elocutionary prayers." I am thankful that I belong to a Church that does not believe in "elocutionary prayers," or "sermons."

Our religion commenced with the sincere prayer of a boy. God's own hand rocked its cradle, and his inspiring Spirit has unfailingly guided its destiny until it has become a mighty power for human purification and ennoblement.

I am deeply thankful for the opportunity of coming home to participate with you in the celebration of the glorious centennial anniversary of Joseph Smith's first prayer. The day that boy first prayed openly is one of the holiest days in the history of the human race. His intense faith-cry to God that day was the noblest act of the noblest soul except One. It marked the beginning of one of the greatest epochs in the history of religion. It started the real modern spirit-



ual renaissance. For that day the true meaning of prayer was discovered for modern man.

True prayer is the soul of true religion. It distinguishes religion from superstition. As long as men pray from the heart with real faith they will retain some actual assurance of the existence of the true God.

When the Christ taught men how to pray the simple, undoubting prayer of faith, he gave to the human race its mightiest instrumentality. But alas, man lost this key to actual communion with his Maker. In the middle ages paganism drove truth from the altar and living faith from the human heart. The simple religion of prayer and "worship in spirit and in truth," was turned into a gaudy show. Superstition killed living belief, and dead formalism drove out of the sanctuary the simple heart-yearning prayer that seeks and finds, asks and receives.

Joseph Smith, the great modern prophet, discovered the lost meaning of prayer. With a heart that did not stagger at the thought of trusting the invisible God, he cried to the God of heaven for wisdom, and he received what he asked for. By the power of his mighty faith he called to earth the Father of all, and his Son Jesus Christ. Because he trusted implicitly in the words: "If any of you lack wisdom, let him ask of God," he was privileged to hear the awful Voice that had stilled the storm and stayed the wave.

The story of that boy's all-conquering faith is the most thrilling incident in modern annals. There is light, life and hope in it. It is the beacon that lights the way across the dark chasm which centuries of ignorance and superstition have placed between God and man. Because that boy asked and received, thousands who have come after him have been able to ask and receive.

We are the legatees of the faith and truth that Prophet bequeathed to the modern world. Many of us have followed his example and have sought and found the soul-satisfying knowledge of God. I have asked and received. Without the slightest hesitancy I can say that I know God answers prayer, as certainly as I know that light is light.

Men come from afar and witness what the Latter-day Saints have accomplished in this intermountain region, and go away deeply impressed with these achievements. Often when these men are approached on the subject of "Mormonism" they say, "I care nothing about your religion, but I am greatly interested in what you people have accomplished." This is a very superficial commentary upon the history of the Latter-day Saints. For, apart from the living faith taught and exemplified by our Prophet, the Latter-day Saints would not have been able to accomplish any more than any other people.

It was living faith in a living, personal God that gave them fortitude to sacrifice all that they might be true to him who was their All in All. It was not mere human ingenuity that selected this place, which is now secluded from the industrial turmoil of the rest of our country, as a resting place for modern Israel. It was true inspiration which first said, "This is the place!" It was not a mere sense of the strength in unity that sent this people out in concert to make roads,

build bridges, construct irrigation canals, and erect splendid temples and tabernacles. A deeper spirit was the inspiring cause of all these achievements. "God has spoken again:" This was the all-impelling thought that banded the Saints together as the heart of one man in their great enterprises. All that the Saints have risked and suffered, all that they have ventured and accomplished, all that they have sacrificed for the salvation of mankind, has been suffered, accomplished and sacrificed in the name of and by the power of the faith that Joseph Smith discovered one hundred years ago.

This vital faith puts man in actual contact with God. It is the one thing the world most needs today. Everywhere I find pathetic proof of the lack of this inspiring belief in God. I detect it in the insipid singing in the sectarian churches. I notice it in their hollow prayers. I discover it in their old sermons that speak of a distant God in high sounding theological phrases.

Last Sunday afternoon I was more than usually impressed with the sectarian lack of the power to get in contact with God. I attended a Pentecostal meeting in Winnipeg, Canada. At this meeting I saw an audience of several hundred people, who have discovered the hollowness and coldness of modern religion. These people were honestly but vainly striving, in song and prayer and sermon, to get close to the Father of All. In their hearts they sincerely desired to "touch the hem of his garment." But alas, they could not. They were compelled to look across nineteen silent centuries for a real palpable instance of the manifestation of the power of God. When they tried to look up trustingly, the doubting thought, "God has not done anything during all these centuries," would drive faith from their hearts. And so they "cry aloud, and the only answer that comes is the wail of their echoing cry."

But how different with the Latter-day Saints! They are able to look up with undoubting trust in the God who not only did great things many centuries ago but who has made bare his arm to the nations in the day and time in which we live. In our hearts we can say, "I cannot doubt God, for in our own time he answered the prayer of the boy Joseph Smith. He has sent holy angels to the earth with truth, graces, powers and authorities. He has indeed "proceeded to do a marvelous work and a wonder, among this people."

The world today socially and politically is rocking. It is sitting upon a volcano. God only knows what tomorrow will bring forth. And why is there so much unrest and instability all over the world? Why is every man's hand raised against his neighbor? Why has the world with the two thoughts "money and fun" turned the world into a fool's paradise? The answer to these questions is found in a very short sentence:—The world has lost faith in God. With the loss of faith, it lost the sense of moral obligation.

The great philosopher Emanuel Kant said, "Two things inspire me with awe, the starry heavens and human accountability." This sense of "human responsibility" to God is the only thing upon which enduring civilization can be built. The world more than anything else needs

an intensified consciousness of its responsibility to Almighty God. Nothing but the living, vital faith that our Prophet discovered one hundred years ago can bring back to the human race the awful thought, "There is a great final Judge to whom we are responsible for all our thoughts, aspirations and acts." Only this thought will bring peace to the nations:

So let us be thankful, my brothers and sisters, that we are the legatees of the riches of faith and truth that the great Prophet of the latter days received from God. Let us remember that a testimony of these things is the only sure anchor of the soul. Let us remember that outside of this testimony all is uncertainty, all is doubt, all is despair. But with this firmly rooted testimony in our hearts our souls can be calm, for we can endure as seeing the Divine Weaver behind the tangled web of life, making all things come out right for those who do right.

God help us to treasure this testimony, I ask in the name of Jesus Christ. Amen.

## ELDER HEBER C. IVERSON

(President of the Northwestern States Mission)

The thought expressed by President Jensen that the world, today, politically, socially, and religiously, is rocking, I will beg the privilege of stating just a little differently, and emphatically. I believe that it is so rocking because it is not founded upon the rock of revelation, as is the Church of Jesus Christ of Latter-day Saints, concerning which foundation the Lord himself said, "the gates of hell cannot prevail."

The time is now here, predicted of old, when all that can be shaken will be shaken, and, truly human institutions are being shaken and will fall.

This morning President Lund called our attention to the fact that the so-called Christian denominations, in convention, have ruled us out of their society, as un-Christian, because we are not believers, say they, in the divinity of Jesus Christ, the Redeemer of the world. If we are not, I would like to know who are! That thought suggested to me two very significant articles I recently read and happened to copy a few excerpts from. These notes, with your permission I will read with such comments as I may be led to make.

In the *Literary Digest* of December 20, 1919, the following article appeared under the heading of "The Church in a Looking-Glass:"

An inquiry which seems to test the results of religious education of the last half century in day schools and Sunday schools has been made in England. The Y. M. C. A., desiring to ascertain the attitude of young men of the army toward religion, undertook an exhaustive inquiry among the chaplains who were with the young men at the front. The result of this inquiry appears in a book called *The Army and Religion*, but an excellent summary of the evidence is given by Dr. Frederick Lynch in *The Christian Work*, from which we quote.

Questions were asked of them concerning their attitude toward re-



ligion, their faith in a Supreme Being, and those things fundamental in religion. To these queries the following responses were given:

"There is a universal belief in God among the young men of England, but it is the product of natural religion. There is little atheism, but there is little evidence that the knowledge of God comes from Christian teaching."

What a fearful indictment of Christian teaching. This knowledge like their conviction of the immortality of the soul, and their instinctive turning to God in the hour of danger, is an organic instinct, and in spite of teachings to the contrary concernig the true character of God. They have deeply rooted in their soul instinct a belief in the true God. In the Church of England prayer book we have these words, "We believe in one living and true God, of infinite goodness, wisdom, and power, without body, parts or passions." In other words, an incomprehensible, immaterial being! Thomas Jefferson expressed himself in a letter to his distinguished friend, John Adams, in this wise, "When we speak of an immaterial existence, we speak of nothing; when we say that God, angels, and the human soul are immaterial, we say there is no God, no angels, no human soul." I cannot reason otherwise. At what age of the Christian church this heresy of immaterialism or veiled atheism crept in, I do not know, but heresy it truly is. Christ taught none of it. True, he said, "God is a spirit!" but he had not yet defined what spirit is, nor hath he said that it is immaterial. And the Fathers of the first four centuries believed it to be material—fine, and etherial, in very deed, but nevertheless material. The Prophet Joseph Smith declared that spirit is matter, that it is pure and elastic, fine and etherial, but it is matter. Hence they found Christianity teaching an incomprehensible, immaterial, impossible God. Their belief in him is not founded upon the teaching of the past half century.

Concerning the equally vital question of belief in the Redeemer of the world, Jesus Christ, this is said:

When it comes to thoughts about Jesus Christ, answers are quite full and explicit. There is universal respect for him, though the heroic side of his character seems largely unknown. There is little knowledge of him as the Son of God, the atoning sacrifice, or as the source of living power. The men seem seldom to think of him until questioned. He is remote from their daily life. Very many letters said his doctrines were womanly and his character as presented in church sentimental. The "living Christ" is merely a name, and means little to the man. Christ is a historical figure, not a present Redeemer. The practical religion of the great mass of men seems to be a vague theism entirely disassociated from Christ.

He has not yet been introduced into their religious teaching effectively, and they are coming to realize that serious fact.

The same question has been discussed by another, and an eminent one, in these words:

Present day attitude of the general public toward the churches was expressed by Father Bernard Vaughan. "I grieve beyond everything," he said, "to have to say how my country-folk in bulk do not accept the divine personality of our Lord, that is to say, they do not give whole-hearted belief in the Apostles' Creed. And Christ they only know as a



name always to reverence and sometimes to swear by. Do not for a moment think that I am making this statement without foundation—on the contrary, what is thrust before me more and more every day is that not even the language and terminology of Christianity is understood by the people.

"Read the latest book on the subject, *The Army and Religion, An Inquiry and Its Bearing on the Religious Life of the Nation*. It is compiled out of 300 memoranda resting on the evidence of many hundred witnesses.

"When you have put that book down you will find that there is hideous reason, lamentable reason, for believing that Christ, to 85 per cent of our beloved countrymen and countrywomen is today only one name among others, like Plato, Sophocles, or Marcus Aurelius.

"To this growing section of the community Christ is not a living force, inspiring their lives and Christianizing their conduct.

"Must I say it," he continued, "that we are living upon the afterglow of Christianity, which before the great religious revolt in the sixteenth century was woven not merely into the religious, but into the legislative, philosophic, social and domestic life of 'Merrie England' for 1,000 years?"

"To convert England to Christianity we must start like our Catholic missionaries among the heathen—with the children. Alas, parents to whom Christianity is nothing and its dogma worse than nothing will refuse to have their children respond to the Divine Master's call, 'Suffer little children to come unto me, and forbid them not.'

"Somebody will ask me, Is this neopaganism due to the war? Not a bit of it. The war has been the occasion of revealing it, that is all.

"If you want to know what has de-Christianized the country, I point my finger to the provided school from which Christ has been turned out and the door slammed in his face.

"The thought of it makes me bury my face in my hands and sob with sorrow and shame."

Our conception of Christ, his relationship to us as a mediator between our Father and his children upon the earth, is to be found in the memorable words of Paul the apostle, who, though possessed of great wisdom and learning, above that of mostly any other man of his time, did not devote his time to the preaching of higher ethics or of any other problems, but declared to the Corinthians, "When I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." Why? Because no message the world needed then, nor today, nor in any age of the world, equals in importance that sublime, glorious message which you and I have had vouchsafed unto us through the revelations of the Almighty.

Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Christianity has recently been declared by eminent divines to be a miserable failure in the world. But the gospel of Jesus Christ "is the power of God unto salvation" and cannot fail.

Our idea concerning that great Character whom our Christian friends say we do not believe in, is expressed in these sentiments emphasized by Paul, in his Epistle to the Hebrews:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by

his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

If there be any doubt as to the identity of this glorious Character herein described—let this testimony of John the beloved disciple of the Lord set it at rest, wherein he said:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. \* \* \* And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

What? The helpless babe of Bethlehem's manger, the despised carpenter of Nazareth, the sorrowing man of Gethsemane, the crucified hero of Golgotha, who prayed heaven's forgiveness for his blood-thirsty murderers—he the creator of heaven and earth? Yes, so say the scriptures, and so we believe, and so we testify that we know.

Unto us he has said, "Be ye, therefore, perfect, even as our Father in heaven is perfect. Was he an immaterial being? Was he other than a glorified, celestialized man? To his disciples, after his resurrection, he appeared, and bade them behold him and the prints of the nails in his hands and in his feet, and come and thrust their hands into the wound in his side. "Handle me and see, for a spirit hath not flesh and bone as ye see me have."

He occupies a glorious position on the right hand of our Father, and has pointed the way and made plain the path, and commanded us to walk therein, unto his companionship and glory—"For to him that overcometh will I give to inherit all things," said he.

Paul added, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God \* \* \* and was made in the likeness of men." We, too, are made in the image of God, children of God. We believe literally in the fatherhood of God and the brotherhood of man—not as a

mere pulpit platitude, but as an actual reality; and we *know*, because he has been seen, as the testimony was borne this morning. Great and glorious is our privilege! "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word!" Men living in this dispensation have looked into the face and heard the voice of the Redeemer of the world.

This is our testimony to the world, this is the message of the hour, the only one that will save the world. "Christianity"—so called, "has failed." The gospel of Jesus Christ is the power of God unto salvation. It is the perfect law of liberty. The Prince of Peace is the one who ordained it for the peace of the world; and they may cry, "Peace, peace," but it will not come except through the gospel of Jesus Christ, the Redeemer of the world, which is being delivered by his servants, who bear his Priesthood, is my testimony to you in the name of Jesus Christ. Amen.

The chorus sang, "Boys of the Old Brigade."

### ELDER REY L. PRATT

(President of the Mexican Mission)

I rejoice very greatly, my brethren and sisters, in having this privilege of meeting with you here, and I have listened with great appreciation and interest to the testimony of the brethren that have spoken this afternoon. Also, I was very greatly interested and edified by the remarks of President Grant and President Lund in our session in the Tabernacle this morning.

I am thankful to the Lord for these gatherings; for the privilege that we as a people have of coming together and being instructed, and listening to the teachings and the testimonies of men whom we know are inspired by our Father in heaven. I am thankful to the Lord that my lot is cast with the people of this Church; and though I have many, many things to be thankful for, and for which I, day by day, thank my Heavenly Father, I think there is no thing that I so genuinely thank him for as I do for the gospel that has been restored in these days in which we live; for the gospel, in very deed, as has been referred to this afternoon, and as defined by the Apostle Paul, is the power of God unto salvation, unto all who will believe, as, of course, those who believe will obey it.

I am thankful to the Lord for the testimony and the knowledge concerning our Father in heaven that came into the world about one hundred years ago, when the boy prophet, with a keen desire in his heart sought to know which of all the sects of the day was the church that Christ recognized. The greatest revelation that has come to the world, in all the history of it, was given to Joseph Smith, when he discovered that our Father in heaven was in very deed a perfect, tangible being. The Christian world had gone astray, and believed in the kind of God defined in the English prayer book; and other religious peo-



ples worshiped the creations more than the Creator, not knowing who God is. But, through that glorious vision, the truth has been borne in upon the world that God is, in very deed, our Father in heaven, and that we are made in his likeness.

It is a very strange thing, coming at the time when it did, and a very hard question to answer: Why should Joseph Smith, had he been a mere reformer not inspired of God, have conceived of the great things that he revealed to the world? Why was he not like other reformers have been, ever since men have taken it upon themselves to reform the religious thoughts and creeds of the world? Why should Joseph Smith have been singled out to have announced this all important and great truth to the world, if he had not been what we claim that he was, inspired of the Lord, and if he did not receive—as we testify that he did receive—this glorious vision of the Father and of the Son? I am thankful for these things and for the restoration of the Gospel through this mighty prophet that the Lord raised up in these the latter days.

There are a great many things connected with the coming forth of the truth and the life and the prophecies given to Joseph Smith, that to me are wonderful. I challenge you, brethren and sisters, to imagine any young man being able to say what Joseph said that the angel told him concerning himself, under similar circumstances, and see it so literally fulfilled as it has been in his case. When the angel came, in answer to his prayer to our Father, that he might know his standing before him, after some years had intervened after the first vision—when the angel came and taught him, that heavenly messenger quoted ancient Scripture to him and outlined to him the mission that the Lord had called him unto; he told him about the history that through him would be made known unto the world, of the ancient people of this land, and he said to him: “Your name shall be known for good and for evil among all men everywhere.” Now, just keep in mind the fact that he was an obscure boy, away back in a New England town; but O, how literally has been fulfilled the word of the angel, as Joseph said it was told unto him!

At dinner today, I was in conversation with a man who has spent four or five years in South America—in Bolivia, in Peru, in Chile, in Brazil, and if I mistake not, I think he said he was over in Argentine. He says that away down there, there is no place that you can go that the name of Joseph Smith and the fame of the “Mormons” is not known. True it is, that in many places it is known for evil, but even in that, it fulfils the prophecy of the Lord. It is a fact that we have never put forth any very great effort to carry the message of “Mormonism” into South America. One mission was established there, the land was dedicated to the preaching of the gospel, but missionaries have never labored in South America. I know of but very few copies of the Book of Mormon that have been sent into that land. They would have had to be in the Spanish language, to have reached the peoples of most of those countries, and I am pretty well conversant with all that has been done with regard to the distribution of Spanish



literature for a number of years, and I know that it has not been sent there; but still, this man, who is by the way, not a member of our Church, testifies that away back in the Indian towns, away back from the centers, away back where the Spanish language is scarcely spoken, but where the native languages of those South American Indians is spoken, the name of Joseph Smith is known.

To me, it is a wonderful thing, and I thank the Lord for the testimony of the divine mission of Joseph Smith that there is in my heart.

I was particularly struck this morning with the testimony of President Grant. He testified that he knew that Joseph Smith was a prophet of God, and that the gospel has been restored in these the last days. He said, there will be some of you who will say that you cannot accept it, that you cannot believe it, but all the disbelief and all the ridicule and all the denial of those who cannot believe cannot take that testimony out of the hearts of thousands of people—from the land of the midnight sun in the Scandinavian countries, to South Africa, and from the north of North America to South America, in this land, among men and women everywhere upon the face of the whole earth (though it is true in sections they are few in number). The testimony of the divinity of the mission of Joseph Smith in the earth as a prophet of the Lord, is being borne daily throughout the world, everywhere; and I have heard men testify until it seemed that their testimony pierced the very center of my soul, here from the stand in the Tabernacle; I have heard them testify in the stakes of Zion, I have heard them testify in the wards of the Church; and I have heard them testify in the mission fields, here in the United States and in Mexico and all over and up and down the land; but the testimonies of the leaders of the Church do not differ in sincerity or in genuineness, from the testimonies of the humble members of the Church everywhere. For, as my heart has been touched here by the testimonies, those unmistakable, spiritual testimonies that carry conviction to the hearts of men, so has my heart been touched by the testimonies of the simple natives of the land where I have been called to labor for so many years.

I recall now having held meetings in their little dwellings, built perhaps of corn stalks and thatched over with banana leaves, and in the night time, when we have gathered together, after these same people had worked during the tropical heat of the day and nearly worn themselves out we have gathered together, and with the light of a mere tallow candle, scarcely enough to see to read by, I have seen them stand up and I have seen their countenances brightened by the same spirit, and heard them bear the same strong testimony that carries conviction to the hearts of men, that I have heard from our brethren here; and I want to bear to you this afternoon, my testimony that I know that this is the Lord's work; I know that it shall go on triumphant, and shall spread and shall be established in all the earth—and ultimately the time will come when all men everywhere will acknowledge that this is the truth. Just as I expect to see the day come,

some time, somewhere, when every knee shall bow to Christ, and every tongue confess that he is the Savior of the world, so do I expect to see the time come when every tongue will confess this great truth, that Joseph Smith is a prophet of God. Men may not confess it because they want to. All men that will confess it, perhaps, will not repent of their sins; but conditions will be brought about by the calamities that the Lord will send upon the world and his punishments meted out to men, until men cannot deny, but will confess, even though they will not repent, that these things are true.

It is a wonderful thing to know that this is the truth. We are a remarkable people in that respect. I have attended testimony meetings in many churches—only the other day, when I was stopping off a few hours at Trinidad, over in Colorado, I saw a little hall lit up, and went in to the service that was held there, and it was a testimony service, and I listened attentively. I listened anxiously, and I wanted to hear somebody say that they knew that they had the truth, and while many testified, none testified that they knew, and never have I heard anybody outside of the membership of this Church, stand up and say that they know that the gospel that they have embraced is the truth and is the power of God unto salvation.

This Church, brethren and sisters, has been built upon the rock of testimony. Joseph Smith, when he came home from this remarkable vision, brought down upon himself, by a recital of what he had seen, the hatred and the persecution of all the world, it seemed, and he was never free from it from that day until he gave his life, sealed his testimony with his blood; and he tells us in this book, *The Pearl of Great Price*, in the Writings of Joseph Smith, that he was given to understand that if he would only forsake that testimony or forsake that story and say that he had been deceived, he would end all the persecution that had been heaped upon him, and that he would be received as all other men again; and that his sorrows should not continue in that regard; but, he said, How could I? I knew that I had seen a light and I knew that within the light I had seen two personages, and I knew that I had heard their Voices, and I knew that they had spoken to me, and further than that, I knew that God knew that I knew those things, and who am I that I might withstand God?

My brethren and sisters, his testimony was faithful and true to the end of his life; and the same has been the case in regard to many of the members of this Church, some of them in obscure circumstances, and some perhaps that will never be heard of, but were in their sphere and in their place just as valiant in their testimonies and in their defense of the truth as was the Prophet Joseph Smith. And that is one blessing in this Church, we do not all have to be prophets, in the sense that he was, in the Kingdom of God, but we do all have to have faith, we do all have to repent, we do all have to live right, and we must, each one of us, have the same testimony that he had, or we cannot be saved in the Kingdom of our Father in heaven. Heroism is not confined to those alone who are great in the eyes of men.

I recall an incident just now that I shall beg your indulgence

to speak of, that happened away down in the land of Mexico, where I have been laboring. In the year 1913, conditions became so bad in Mexico that upon the advice of President Smith, we decided to leave the mission for a time and move out of the country, and with my family and the seven elders that were left with us then, we were making preparations to go. I sent word to the branches round about. We had been preparing them for it for two years. We had every branch, as we thought, that could be organized into a branch, fully organized, and we had told the people that perchance we might be called upon to leave them for a time, but wanted them to be in a condition to take care of themselves; but just in the afternoon of the day upon which we were to leave in the evening, a young man, who only two months before had been baptized a member of the Church with his two sisters and a little later his mother and his wife and a young friend of the family and, I think, one or two more in that particular locality, came into the mission house, and there was sorrow in his face, and as he clasped my hand, he said: "Brother Pratt, is it true that you are going away? Is it true that the missionaries are going to leave us?" I said, "Yes, Brother Monroy, it seems that that is the wisest thing to do." And he said: "Well, I have been around and visited the other conferences and branches some, and I know that they have their branch organizations and their conferences and the Priesthood of the Lord, and they can get along in some sort of way; but what is going to become of us? We have no branch. Who will teach us? Who will guide us? Who will carry us forward in this great work?"

Well, it seemed to me I could not do other than I did. I said, "Dear brother, please sit down in that chair;" and I called the secretary of the mission into the room and said, "Brother Young, we will ordain this good brother an elder and set him apart to preside over the branch in San Marcos, though there are perchance only ten people there members of the Church. And we set him apart as branch president, after having ordained him an elder in the Church; and I said, Brother, you go back up there and gather your little branch of people together, and tell them of this. We have not time to go and tell them about it. And I gave him a letter. And I said, you take care of them as best you can; put your faith and trust in the Lord and he will bless you and magnify you, and you will be an instrument for good in that community.

That night we left, and he took the train back to his home. For two years during the troublous times that followed, I received letters from him, and they are among the things that I treasure most in life, for they are full of faith and they are full of devotion to the Lord, and they are full of love toward his fellow men. He went to work and gathered his people together and began to hold meetings; and from that humble beginning, it was not more than a year until from seventy-five to one hundred people were meeting there regularly, and in the two years that he presided over that little branch, something like sixty people were added to the Church as a direct result of his humble and faithful labors.



But in the events that have swept over Mexico like a scourge, the revolution came to his town, and the opposing factions from the north and south were contending, with the little town of San Marcos between them, the Saints living virtually and literally upon the firing line, and day after day the conflict raged, and the Saints one Sunday held their meetings while the shells from either side were falling over their meeting house, but they continued with their services.

Finally the faction from the north were driven out, and the men from the band of Zapata came in, and someone said, "There is a man over there who has been assisting the people of the other faction, he has been a colonel in the other army. These people from the south are infinitely fanatic. I never saw anything like it. They go to war with an image of the Virgin Mary tied around their necks; and everybody who will not believe as they do, they think they have a perfect right to exterminate. They arrested this dear brother of ours, and they asked him if he had a store of arms, and he said no. It seemed to be a habit of his from the time he was converted, always to carry in his pocket the Bible and the Book of Mormon, and he drew them out and said, "These are my arms, and I have carried, and I carry them to benefit, not to destroy my fellowmen." And they took him and a young man who was in the same house, a member of the Church also, to a big tree and put a noose around their necks and strung them up until they had fainted, and then let them down and revived both of them again and gave them another chance if they would only tell where their arms were and say that they would renounce their strange religion—for among the accusations brought against him was this, that he was teaching a strange religion and strange gods and carrying the people of the community after him.

He said, "I cannot do it, for I know that what I have received is true and I cannot renounce my religion."

His two sisters, on learning what had become of him, went up and asked the general to release him, but they were thrown into prison with him. Instead of sorrowing, he took his Bible and Book of Mormon and among the other prisoners tried to teach the gospel. About eveningtime the good, old, widowed mother sent a little basket of food to the little adobe house where they were confined. And this brother, before they prepared the supper, out in that little humble place, asked the guards to give him some water. He said he wanted to wash himself, his neck was chafed where the rope had been. And he carefully washed himself and combed his hair, and then when they spread the food out, he said to those present, "If you have no objections, we would like to ask the blessings of the Lord upon this food." In a voice that all could hear, he asked the Lord to bless that food, but in a voice that only his sisters could hear, he said, "I will not eat tonight, I am fasting and praying to the Lord."

It was not ten minutes before they said they wanted these two men outside. The girls stopped eating, of course, and the two men were taken out. It was then just dusk, and they were backed up against a great ash tree—I can see it just as plainly as if it were here; for I



have seen it and I have heard the mother and the daughters recite the sad experience—and six men were lined up to shoot them, and another said, “Now, as one last chance, we tell you if you will renounce your religion and confess before the Virgin Mary, we will forgive you and we will spare your lives.”

He said, “Gentlemen, I cannot, for I know that what I have taught and what I have accepted is the gospel of Jesus Christ.”

They said, “All right, then prepare yourself, but have you anything to say before you are executed?”

“Yes,” he said, “I will make one last request, that I be permitted to kneel here and pray.” And he knelt there and prayed. He prayed first that the Lord would bless his widowed mother and provide for her, and bless his wife and little child, who would be left a widow and orphan; then he prayed for the little branch, and he said: “Lord bless this little flock that they may not go astray, but that someone will be raised up to lead them.” And then he turned and said: “Lord, forgive these men, for they know not what they do,” and as he arose from the ground, he folded his arms and said: “Gentlemen, I am at your service.”

A moment or two later, the daughters in that little adobe room, and the mother a quarter of a mile further on, heard the sound of the guns that killed their brother and their son.

Brethren and sisters, what was it that took that man smiling and with faith like that to his execution? It was none other than the same testimony that Joseph Smith bore to the world to the very day that he sealed his testimony with his blood. And I would rather be in their class and give up, if the Lord required it at my hands, my life, than to be the owner of all the world and not have that testimony with it.

Brethren and sisters, we are not all privileged to die in that way for the work of the Lord, but it is required of each and every one of us to live each day in fulfilment of the principles of the gospel and to bring our lives into harmony with this great scheme of the gospel, for only as we do so, will it be unto us “the power of God unto salvation.”

The Lord bless you. Amen.

The Chorus sang, “The Palms.”

### ELDER JOHN M. KNIGHT

(President of the Ensign Stake of Zion and of the Western States Mission)

There is only a few minutes remaining and I sincerely pray for the inspiration of this occasion, and desire the same good spirit that has accompanied the remarks of the former speakers, for my heart has been touched by their fervent testimonies, and the words of exhortation and counsel they have given.

It was not my good fortune to be in attendance at the morning service in the tabernacle, as I did not arrive until the noon hour. I

feel that I missed something, for the opening sessions of our conferences have always been a wonderful inspiration to me. Usually the key note of the conference is sounded by the prophet of the Lord, the doctrines of the Church are expounded to the understanding of the Saints, and where reproof is needed, it is given.

I have listened with much interest to the remarks of my brethren. The conditions they find in their various fields of labor are much the same as prevail in the Western States mission. My heart is filled with joy when I meet the Saints in the various branches of the Church, and also with isolated families far removed from any Church organization, and listen to their fervent testimonies, a band of faithful, self-sacrificing Latter-day Saints into whose lives has come a knowledge that God lives, that Jesus is the Christ, and that Joseph Smith was and is a prophet of the living God, men and women who not only welcome the elders, but pray for their coming.

Elder Pratt's remarks with reference to Trinidad interested me. I recently visited our Church members there, for we have a few honest-hearted people there who have accepted the gospel, and who tread unswervingly the pathway of duty, undeterred by doubts, singleminded, and straight forward. There is rejoicing in their hearts and a feeling of salvation has come into their lives. They, like Job of old, testify, "I know that my Redeemer lives." Christ to them is the very Redeemer of the world, and Joseph Smith is his prophet.

The gospel taught by the Church of Jesus Christ of Latter-day Saints is the power of God unto salvation. Joseph Smith came not as did Luther, Calvin, Knox, Wesley and many other reformers, whose lives have influenced so many people in various parts of the world, and whose teachings have done so much to break the shackles that bound the people throughout the dark ages, but he came as a restorer of the gospel of Jesus Christ, and gave unto the world the gospel in its fullness.

The tendency in the world is to humanize religion, eliminating all Divinity out of it. One of the so called "Advanced" churches of New York City, according to *Leslie's Weekly*, has resolved to abolish all reference to "sect, class, nation, or race," and has a new bond of union to be signed by all its members. To do this it deems it necessary to adopt a new "statement of purpose" from which mention of Christ and Christianity is omitted. Public announcement is made that the "church has dropped Jesus."

We have people in Denver who follow the teachings of the Marlein Bible, written by Rev. Marley, the head of the church, in which men are forbidden to mention God or Jesus in their prayers, and to do so would be considered heresy and sufficient cause for excommunication from the church. Indeed, sample prayers for all occasions and the blessing for food are given without a single reference to our Father in heaven or his Son Jesus Christ. It may interest you to know that their church government is planned after our own, with a president and twelve apostles, six of whom are women. Also a high council of twelve persons, half of whom are women. The leader con-

fesses he is acquainted with the doctrines and organization of the "Mormon" Church. Truly, they have a form of Godliness but deny the power thereof.

How different with our people, the Latter-day Saints, who have implicit faith in God and his Son Jesus Christ. They believe that he really is, and that he is a rewarder of them that diligently seek him, that through the Holy Ghost they may know him. Paul the apostle writing to the Corinthian Saints, (I Cor. 12) declared, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." Latter-day Saints receive this witness, and many of them would sacrifice their lives, as did the Mexican brother referred to by Elder Pratt, rather than deny the truth that had become a part of their lives. The beauty of it all is, God is no respecter of persons, and all men everywhere are invited to partake freely of these wonderful gifts. In Doc. and Cov. 1:35 it is recorded:

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over his Saints, and shall reign in their midst; and shall come down in judgment upon Idumea, or the world. Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall be fulfilled, whether by mine own voice or by the voice of my servants, it is the same; for behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever.

I rejoice in the opportunity that has come into my life to bear witness of these things to the people of the earth, it brings peace and satisfaction to my soul; and I pray that so long as I have power to lift my voice, it may be in defense of this great Latter-day work, known to the world as "Mormonism." It is bound to succeed. It cannot be overcome by the powers of darkness. God has so decreed. We meet with a great deal of opposition from certain quarters, and I am rather glad of it, it not only advertises us, but it puts the missionaries on edge, makes them aggressive, and more determined to deliver their message to the people. The elders of the Western States mission are crying repentance unto the people, and inviting all to come unto Christ. I thank God for them, and for their faith and devotion to this great cause. I pray that the spirit of peace may abide in your hearts, that God will abundantly bless you, with the Holy Spirit that you may have implicit faith in this great Latter-day work, and power given you to live its principles, I pray in Jesus' name. Amen.

The chorus sang "Do What is right."

Benediction was offered by Elder Joseph S. Barker.



## SECOND DAY

Conference continued in the Tabernacle, Monday April 5, at 10 a. m.

Congregation was called to order by President Heber J. Grant, who presided.

The choir and congregation sang, "We thank Thee, O God, for a prophet."

Elder Peter G. Johnston, member of the general auditing committee, offered prayer.

The choir and congregation sang, "How firm a foundation, ye Saints of the Lord."

### ELDER STEPHEN L. RICHARDS

The gospel of Jesus Christ is the power of God unto salvation. Salvation so designated means temporal as well as eternal salvation.

#### THE GOSPEL COMPREHENDS OUR WHOLE COURSE OF LIVING.

I believe that within the plan of the gospel are laid down all of the laws and principles that underlie our lives, here and hereafter. It sets forth a rule of action for our conduct that leads us to happiness and joy in this life, as well as to exaltation in the life to come. An interpretation of the gospel is desirable, in order that men may know what is held out to them by it and in it. Its fundamental laws and principles comprehend completely our whole course of living.

#### HEALTH.

The gospel lays down the rules that will bring to us one of the first essentials, that of health. There is contained within that simple and understandable law of the Church, the Word of Wisdom, principles, commandments, exhortations which, if lived up to and obeyed, insure health. That health is desirable goes without saying. I know of no other people who take quite the same view of the human body as do we. We regard the body as something more than an organization of the materials of this earth. The body to us has a religious as well as a temporal significance. The body is the tabernacle wherein is housed our spirit, which is a child of God and which is our greatest possession. We cannot desecrate these bodies that have been given to us without offering affront to him who gave them. They are sacred to us. It is our obligation to preserve them in purity and in wholesomeness. We are taught that we cannot live proper and righteous lives without caring for our bodies in a proper and righteous way. We cannot take into our bodies those things forbidden without desecrating them, without militating against the efficiency of the body, and without bringing upon us the effects which follow the infraction of natural



and just laws concerning health. So that if one would have health, he should live the laws of the gospel with reference to health.

#### WEALTH.

The gospel teaches the fundamental laws of wealth—its acquisition and proper use. It teaches industry, thrift and economy; honesty in business and unselfishness. It points out that all means and substances are gifts from God, committed to the care of men as stewards or trustees, to be used for the benefit and advancement of the people of the world. It tells us the real meaning of proprietorship. It attaches to wealth, as it does to every other material thing, a religious significance and makes plain its proper relation to our lives.

It bids us return a portion of our interest to the Lord for the immediate use of his Church and Kingdom, thereby ever reminding and impressing us with the true source of our riches. If the gospel conception of wealth were prevalent in the world there would be no such estrangement between rich and poor, between so-called capital and labor, as we see today. The perplexing problem of its just distribution would be solved and a large portion of the difficulties of human society would be eliminated.

#### SOCIAL ORDER.

The gospel of Jesus Christ lays down also the laws which provide for the proper maintenance of our social order. By adherence to its principles man learns, in the first place, his relationship to society; and, in the second place, to act in such manner as to properly discharge his obligations to his fellowman. Every problem that confronts society today has its solution in the application of the simple principles of the gospel to human life and living. The gospel points out that the foundation of society is the home, and the marital relation. We are advised in the gospel what that relationship should be, what it should produce, and how it should stand at the basis of all social order. So far as I know, there are no other people who subscribe to the same doctrines in which we believe, concerning the institution of marriage, the perpetuity of that relationship, and the relationship of children to parents. The application of the principles of the gospel to this relationship means good homes. Good homes mean good communities. Good communities cannot mean anything other than a great, good nation, a good country, a good people.

Not only are we taught that our homes are at the very foundation of our social order and relations, but we are taught in the gospel the proper relationship of man to man. Charity, kindness, benevolence, long-suffering one with another, brotherly help are all principles embraced within the gospel of Jesus Christ and all of them are necessary to build and maintain a society that shall be fit for people to live in, and to be advanced in. We are given the institutions of the Church, in part, at least, to sustain the proper social intercourse among the people. There are provided within the Church agencies and facilities,

which meet every requirement of social life. Our wards, to my thinking, constitute the most advantageous social units that have ever been devised or suggested in the history of society. There are presented within the organizations of the wards opportunities for every person to receive legitimate training in society, proper social intercourse and the cultivation of all the desirable traits of character that go to make up good men and good women.

#### GOVERNMENT.

Not only does the gospel provide the laws, the rules and the regulations that govern health, wealth, and society, but the principles of the gospel lie at the very foundation of just government.

The teaching of reverence, of obedience, of respect for law, order and authority is indispensable to the maintenance of proper and just government. Men who have not been taught to respect authority, whether that authority be superimposed upon them, or from whatever source it comes, will not respect the authority that they themselves set up. I believe firmly that men who believe in God, men who believe in his power to rule, to lay down laws for their guidance and direction, are trained by virtue of that belief to be the proper subjects of government. I believe that such training is indispensable to good citizenship. Obedience is not only the first law of heaven, but obedience is the fundamental requirement of all good government, and until men can come to realize that they must yield obedience to the law and the authority which has been established, there can never be any proper legitimate and adequate government.

#### HAPPINESS.

Not only does the gospel lay down the laws and rules which provide for health and wealth for the maintenance of society, for government, but it lays down the foundation for that which is indispensable in human life, real, genuine happiness. There can be no true happiness and no true joy, in my judgment, without righteousness. When I say happiness and joy, I do not mean the superficial pleasure that comes to one in the gratification of personal appetite and desire. I refer to that inner feeling of satisfaction, contentment, love and genuine joy, that come to the man with a clear conscience, a life devoid of offense, with love for God and his fellowmen in his heart. That supreme happiness and joy, so far as our experience goes, can be obtained only in one way. That is by willingly-given service in the cause of our Father in Heaven, for the benefit of his children. The gospel provides the ways and means in which that service can be most efficiently done. The organizations of the Church are established in such manner that service may be rendered by everyone within its membership to the ultimate benefit of every other member. It is a mutual plan whereby each may help every other and the common good may be promoted.

UNDERSTANDING THE ALL-COMPREHENDING NATURE OF THE GOSPEL,  
WHAT IS OUR DUTY?

So that, in brief, the gospel fulfils every requirement of a human life. It satisfies every need. It is so comprehensive that it embraces all the good that we desire to be brought into our lives and it helps us to work out our salvation here and hereafter. What is our duty? Our duty, in my judgment, is to so interpret this great gospel of the Lord Jesus Christ that men and women everywhere shall know what it means, that they shall know its great significance in the development of their lives and in their salvation. It is our first duty to so interpret it for our children and for our people at home that they will see it and understand it; for I cannot but think that if they can be brought to realize what it means in their lives, the security that it gives them against the incursion of evil and danger, the happiness and joy that it insures to them by obedience to its teachings and commandments, they will not fail to lay hold of it. Our second duty is to present it to the world in like manner. I cannot bring myself to think that we discharge our full obligation when we merely issue the challenge to the world and set forth that here is the everlasting gospel, the authority of God, the power to save, without explaining, persuading and inviting the men and the women of the world to join in this great life-saving plan. I believe it to be our obligation to present these great truths in such manner, both to ourselves at home and our fellow men in the world, that their real significance shall be felt, that men shall be acquainted with their great need, and that they shall know that in no other way than by compliance with the laws, the rules and regulations of the gospel can they achieve the great purpose of life and be brought back into the presence of God from whom they came. Our Church is a great institution. Favorable attention to many of our principles has come from various parts of the world. Many there are who have come to look upon us as a great people. Let me say to you, my brethren and sisters, that we shall not discharge the full obligation that our Father has given to us unless we bear out in our lives the reputation for good that we enjoy and vitalize in our living the eternal principles of truth revealed to us through the Prophet Joseph Smith.

## OUR MESSAGE TO THE WORLD.

Therefore we say to all the world, if you want health, live the principles of the gospel of Jesus Christ; if you want wealth, if you want that which is necessary to sustain life and to secure the necessary comforts of life, obey the laws of the gospel, pay tithing to the Lord. If you would solve the great problems of society, apply the gospel of Jesus Christ. If you would understand government, if you would create and train citizens who will make a great government, live the gospel of Jesus Christ, for a good citizen in the Church of God is a good citizen in any good government on the face of the earth. If you



want happiness, if you want that great joy that comes into the hearts of those who know the truth, if you want contentment, peace of mind, opportunity for service, live the gospel of Jesus Christ, our Lord and Master.

God help us, my brethren and sisters, to appreciate what this great gift, the gospel, means to us. God help us to be worthy of the honorable names we bear: Latter-day Saints in the Church of Christ, I humbly ask, in his name. Amen.

### ELDER JAMES E. TALMAGE

The meetings of our conference have been notable, as have been the meetings of earlier conferences. It is indeed an impressive fact that our people come up from the stakes and in from the missions at conference time in such large numbers, and assemble to receive instruction, admonition, advice, encouragement and such good gifts as the Lord holds in store for them. I have sometimes heard men try to describe great gatherings to which people have come for some definite purpose, and when all other comparisons seemed to be inadequate, they have said the movement was almost like the "Mormons" coming to conference. No matter what the weather may be, or the seasonal conditions, a very great number of the Latter-day Saints are willing to lay aside their material affairs to gather here in the appointed place, at the time selected and announced, for the conferences of the Church. In a measure this is comparable to the assembling of the tribes in ancient Israel at the time of the Passover, though we come not as distinct tribes but as members of one body, all upon one footing, everyone representing a unit in the great Church of Jesus Christ.

#### THE CHURCH A UNIQUE ORGANIZATION. NOT SECTARIAN.

In this respect we are unique, and in many other respects is the Church unique. How could it be otherwise when the conditions of its organization and the occurrences immediately preceding are considered? The Church of Jesus Christ stands, in a particular sense, alone. Not even a hostile commentator or an unfavorable critic has ever yet ventured to put forth the assertion that this Church has any relationship of origin and development with any other church or denomination on the face of the earth. We are not regarded as an offshoot of any mother church. Churches generally treat us for what we are, a body of religionists standing alone in the world.

That does not mean that we shall refuse to lend our ready co-operation with other religionists or religious bodies in any movement for the general good, in any civic or patriotic duty; but it does mean that, so far as the essential characteristics of our organization are concerned, this Church has no counterpart amongst the sects and denominations of the day.



## TOLERATION DOES NOT IMPLY ACCEPTANCE.

Toleration is a specified characteristic of the gospel of Jesus Christ, and we have crystallized that principle into a terse expression embodied in our Articles of Faith. We affirm that we do not merely beg and ask, but that "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them worship, how, where, or what they may." But while our toleration is thus practically boundless, for we respect as sacred the religious convictions of men, we do not carry it to the absurd extreme of saying that therefore we are under obligation to adopt what others believe. I am willing to tolerate my brother's belief, because it is his, not necessarily because I think it is true. He is welcome to it; I may have no use for it; but it is his and he may have it. I shall not ridicule it, and I shall not denounce him, provided, of course, his belief is not opposed to law and order; but I should be very glad to sit down with him and in a kind, friendly, neighborly and brotherly way, try to show him something better, if I know that my religion is true and his is not.

## CENTENNIAL OF A GLORIOUS MANIFESTATION.

Practically a full century ago, in the year of which this is the glorious centennial, there occurred an epoch-making event in the history of the world. Reference was made to this yesterday. I venture to call your attention to the actual record. You know the story, I know; but it is well sometimes that we be reminded of what we know. You know the testimony of the young man Joseph Smith, to the effect that he was greatly wrought up in his mind as to which among the many contending sects of the day was in reality the Church of Christ, for he had common sense enough to know that they could not all be right, for they were opposed to one another. There was not only opposition but hatred among them, and one sect sometimes directed the batteries of its assault toward another particular sect, and in the year 1820 there was much confusion and much dissension. The young man afterward wrote:

"During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit." In his study and thought he turned to the Scriptures and was particularly impressed by this wonderful precept and the marvelous promise associated therewith: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) Joseph felt that he lacked wisdom. He was in search of it, and he asked of God. He went into the woods in the early spring of 1820 to pray; he knelt down and poured out the desires of his heart to God.

## THE ETERNAL FATHER AND JESUS CHRIST APPEARED IN BODILY PRESENCE.

"I had scarcely done so," he afterward wrote, "when immediately

I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction." But though the powers of evil were thus trying to stop his utterance and to crush his effort, he called all the more fervently upon his God, and he avowed that there appeared a pillar of light, as he says, "Exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is my beloved Son, hear Him!*"

#### THE CHURCHES OF THE DAY HAD GONE ASTRAY.

The Celestial Personage thus indicated answered the question the youthful seer had specified in his prayer, namely, which of the sects or denominations of the day he should join, and, as he averred, "I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'"

We have been severely criticized because of the declaration that the sects and denominations of that day were wrong. Remember, please, the declaration was not of Joseph. He had not before known that to be the case. Those words were the words of One greater than he, greater than you, greater than all of us here assembled, the words of the Son of God. Wherein were those churches wrong? Had they not much within them that was good? I venture to affirm that they had. I doubt not that there were amongst them men of God, who were trying to live according to the best light they had received; but as churches they were wrong because they were making false pretensions. They claimed to possess the power of the holy Priesthood, and they essayed to administer the ordinances thereof, all in compliance with what they understood to be the rule of the form of godliness. We can create many a variation of the form of godliness. We can make it intricate and enticing; but no men or body of men can gather together or work independently and originate the holy Priesthood upon the earth. To do so would be a greater miracle than for one to originate life in dead matter. There is a chasm between inanimate and organic matter, between the living and the dead, and man cannot bridge it. He may take living things, plants and animals, and rear and nurture and tend them, and by selective breeding he may produce new varieties, but the man never lived who, with all his science, and all his facilities of laboratory and other research, brought

into existence one microscopical living cell, except, indirectly, through the operation of the laws of life, which are not of man.

This Church, therefore, from its beginning, has been unique, for the organization of the Church was forecasted in this declaration that at the time of Joseph Smith's first vision there was no Church of Jesus Christ upon the earth; and I do not see why people should take issue with us for making that statement. A man of one political party professes to believe that the other political party is wrong; and he has a right to believe it, and if he can demonstrate that fact to his own satisfaction he has the right to promulgate his belief; but he should do it with regard to the rights of the other party and the members thereof. We are not assailing churches; we are not attacking sects; we have no war with any of the numerous denominations on the face of the earth. We are sending out our missionaries, we are using the columns of the press, not to attack Catholicism or Protestantism, or any form of religion, but to preach in a positive and constructive way the principles of the gospel of Jesus Christ as that gospel has been restored to the earth in this dispensation, in strict accordance with the predictions of ancient prophets.

#### THE CURRENT MOVEMENT FOR CHURCH UNION.

We are aware that at the present time there is in progress a great world movement having for its object the federation of denominations and sects professing belief in Christianity. It is known as the Inter-Church World Movement. Already we find in the daily press many contributions explaining the purpose of the movement. Already the advertising pages of the great magazines are being used. Already plans have been made for a great assembly to take place, most probably though not certainly, in London, appointed for the coming summer; and sects and denominations are called together for the purpose of forming some kind of a merger or combination.

It is a very important question to ask: Just where does the Church of Jesus Christ of Latter-day Saints stand in relation to that matter? I answer, it stands aloof and alone.

Intimations have been given out that this Church is trying to get in; that it is trying to curry favor with the sects in order that it may have a place in the great combination that has been planned. Why, to think such a thing would be sacrilege on our part. We have not derived our authority to administer in the ordinances of the gospel from any of them, nor from any common source. We are no offshoot of the Church of Rome. We are no outgrowth of any of the Protestant denominations. We constitute a Church that has been organized and named by the Lord Jesus Christ. So far as these combinations go we wish the participants well. They have been foolishly, as they profess and declare, spending vast sums of money for the erection of meetinghouses, chapels, churches that they could not use; and they say they can save money by what they are proposing to do, though they are trying to raise a great sum by a world-wide drive in order to bring about the saving.



## THIS CHURCH CANNOT BE A PARTY TO IT.

If they can do anything better for the common good by joining together, let them join. Those churches were formed by men, and men have the right to do with them as they please; we shall not interfere with them. But this Church was not formed on man's initiative, it was not called into being because of some brilliant leader who stepped forward with a new plan; and therefore we cannot, we have not the power nor the authority, to make any kind of affiliation with any other church; and let me say with equal earnestness, no other denomination, no church, no sect can ever affiliate as such with this, the Church of Jesus Christ of Latter-day Saints. There have been overtures made by some religious bodies to find out the terms under which they probably could come in with us; and the answer has been: Come in as every member of this Church has come in—through the door; and note that the door is just wide enough to admit you, one at a time, the door of baptism, that ye may receive the Holy Ghost by the laying on of hands.

Students of human affairs, theologians and other thinking men have expressed their amazement at the vitality of the Church of Jesus Christ of Latter-day Saints and they say we have some secret for our unprecedented development. Now let me tell you what that secret is. I take you all into confidence. But instead of saying to you, don't tell anybody else, I invite you to tell the world. This is the secret. Every member of this Church stands upon his own feet, upon his own testimony, upon his own conviction that this is the Church of Jesus Christ. He can not receive that testimony from any other man. No president, no apostle, no patriarch, no bishop, no officer in the Church has any testimonies to sell, nor any assurances of the divinity of this work to give as a personal possession to anybody else. There are some riches you cannot share. Now, in a great building such as this Tabernacle, one part depends upon the other parts. Knock out one of those columns and that part of the gallery would be endangered. Remove several of them and a section of the balcony would collapse. But suppose that every part of the building rested upon its own foundation. Then the destruction of one part would not affect the others. Now, that is the secret. Latter-day Saints are individually answerable to their God, for individually they receive that great gift of God, the testimony of the Lord Jesus Christ.

I pray that we may be individually true to it. Oh, my brethren, my sisters, this is the day of which the prophets have spoken, this is the day of trial and of test notwithstanding the many favorable conditions in which we rejoice. Beware of those who would try to lead you away from the foundation of your own testimony. Beware of those who would set up factions for themselves, for all such will follow the course of those that have gone before and come to grief. Stand ye in holy places and be not moved. I ask it for us all, in the name of Jesus Christ. Amen.



A sacred baritone solo, "The Valley of Shadows," was sung by John Robinson.

### ELDER JOSEPH FIELDING SMITH

One theme has stood out very prominently, and properly so, in the remarks of most of the speakers who have addressed this conference. That has been the subject of the great vision given to the Prophet Joseph Smith. The previous speaker stated that this is the day of which the ancient prophets spoke. With this I fully agree.

#### A SCRIPTURE PASSAGE APPLIED TO JOSEPH THE PROPHET.

There is a passage of scripture recorded in the seventh chapter of St. Luke that I shall apply to my remarks this morning. The occasion referred to in this scripture was one following the manifestation of great power on the part of the Son of God when he raised the widow's son from the dead. St. Luke wrote of the event as follows:

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

And this rumor of him went forth through all Judea, and throughout all the region round about.

And the disciples of John shewed him of all these things.

And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

With all sincerity and in humility I shall apply this scripture to the Prophet of the nineteenth century and dispensation of the fulness of times. There is nothing sacrilegious or improper in this, for I fully believe that Joseph Smith was a prophet, and is a prophet of God, who received divine approval from the Lord Jesus Christ. And his fame has gone forth throughout all the land, and many people have said, "A prophet is risen up among us, and God hath visited his people."

#### JOSEPH SMITH, THE MESSENGER TO PREPARE THE WAY FOR THE SECOND COMING OF CHRIST.

But the point I wish to make is here: We are living, as all admit, in the latter days, when many people are looking for the coming of the Savior of the world in the clouds of glory. Of necessity, before that day shall come, there must be one sent into the world clothed with authority from on high, and commissioned to establish anew in the earth the fulness of the everlasting gospel as it was in former days. For Christ cannot come to establish the reign of peace until some such messenger appear with authority to prepare the way before him. Therefore, paraphrasing the nineteenth verse, I will apply it as follows: "Art thou, Joseph Smith, he who should come? or look we for another?"

We read in the third chapter of the prophecy of Malachi, where it is written the Lord will send his messenger, and he shall prepare the way before him, "and the Lord, whom ye seek, shall suddenly come to his

temple, even the messenger of the covenant, whom ye delight in." This does not refer to the former coming when the Lord was born into this world, for we read further, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like a fuller's soap." Every indication is that this refers to his second coming.

The Lord, in the former dispensation, sent a messenger to prepare the way before him, and in this dispensation it was just as necessary that a messenger be sent to prepare the way for the coming of the Lord and the establishment of the reign of peace. If Joseph Smith was not that man, then we must look for another. Now, I say to you, the issue is clear, the line is sharply drawn and there is no occasion for misunderstanding. Either Joseph Smith was a prophet of God, and all that he claimed to be, or he was the greatest impostor this world has ever seen. There is no middle ground. You cannot say he was deceived, that he was mistaken, that he believed that he was called of God and thought that he had seen a vision of the Father and the Son but he was in error. He was all he claimed to be, or else he was a base deceiver. To be consistent, either the one view or the other must be taken, in regard to his mission. I repeat, there is no middle ground. Certain writers have attempted to explain the mission of Joseph Smith in that manner, that he was honestly deceived, but the issue is one that is sharp and clear. There is no possibility of his being deceived, and on this issue we are ready to make our stand. I maintain that Joseph Smith was all that he claimed to be. His statements are too positive and his claims too great to admit of deception on his part. No impostor could have accomplished so great and wonderful a work. Had he been such, he would have been detected and exposed and the plan would have failed and come to naught. In the plan of salvation as it was made known through Joseph Smith to the world, there are no flaws. Each part fits perfectly and makes the whole complete. Attacks have been made from the beginning to the present, and yet every one has failed. The world has been unable to place a finger upon anything that is inconsistent, or out of harmony in the revelations to Joseph Smith, with that which has been revealed before, or predicted by the prophets and the Lord himself.

Oh, it is an astonishing thing to me, a remarkable thing, that there could be a doubt in the mind of any man who has made a study of this situation. I cannot comprehend how he could fail to understand the truth, and be impressed with the fact that Joseph Smith was sent into the world to restore that which was lost, the fulness of the everlasting gospel. Now, I say again, if he is not the man who was to come, then we must look for another, for that man must come, if he has not come, to prepare the way before the Lord. The time is growing short, the signs of the times point to that, and there is much that must be done or the words of the prophets shall not be fulfilled. But he was the man, and as the Savior, on this occasion to which I have made reference, sent those messengers back to John filled with information be-

cause of the mighty works which he performed, so the message delivered by Joseph Smith and his works testify of him to all the world that he was called of God. There is no gainsaying it.

Is it not rather a remarkable thing that in every revelation given to Joseph Smith he has been found absolutely in harmony with the scriptures? The Lord, as I have stated, declared through one of his prophets that before his second coming a messenger should be sent to prepare the way and make it straight. You may apply this to John if you will, and it is true. John, the messenger who came to prepare the way before the Lord in the former dispensation, also came in this dispensation as a messenger to Joseph Smith, so it applies, if you wish to apply it so, to John who came as a messenger to prepare the way before the Lord. But I go further and maintain that Joseph Smith was the messenger whom the Lord sent to prepare the way before him. He came and under direction of holy messengers, laid the foundation for the kingdom of God and of this marvelous work and a wonder that the world might be prepared for the coming of the Lord.

JOSEPH SMITH FULFILS THE PREDICTION OF THE PROPHETS AND THE REQUIREMENTS OF THE FORERUNNER OF CHRIST.

Speaking of the marvelous work. Is it not rather remarkable also that Joseph Smith fulfils the prediction made by Isaiah, as recorded in the twenty-ninth chapter of his book, as follows:

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed;

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore, the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precept of men:

These are almost the exact words spoken by the Savior to Joseph Smith:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

This portrays the condition of the world just one hundred years ago when this prophecy was fulfilled. Now, to continue; if Joseph Smith did not introduce that marvelous work and wonder, some one else must come to do it before the Lord will come. He fulfilled the first part of this quotation which refers to words taken from the record of the Book of Mormon, as all who have read Church history know. If this marvelous work was not established by the Lord, through the instrumentality of Joseph Smith, then some one must come to do it. This prophecy, as you discover by reading the whole chapter, was to be



fulfilled in the latter times. The world is not looking for any one to come to establish that work. No one claims to have done it, other than Joseph Smith. He fills the bill.

Again, the gospel was to be restored as it was in primitive times, before the coming of the Lord. All will admit, whether they believe in the mission of Joseph Smith or not, that at least there has been a departure from the teachings and the organization which existed in the days of the Savior's ministry and the ministry of the Apostles. That must be, and is, conceded. You cannot find that organization anywhere in the world, and you cannot find those doctrines anywhere except as they have been given through the agency of Joseph Smith. This gospel was to be declared, so John the Revelator has written in the fourteenth chapter and sixth verse of Revelation, by an angel who was to fly through the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, calling on them to repent for the hour of judgment is come. Nobody else, except Joseph Smith, ever claimed that an angel did fly and did appear to him with this message, and he was commissioned to send it forth to all the world.

Joseph Smith declared that he, with Oliver Cowdery, his companion, received the keys of the gathering of Israel. No one else ever claimed to have had them revealed to him. If Joseph Smith did not receive them, then some one must be empowered with this authority before the coming of the Lord. For Israel is to be gathered, and it must be by authority given to some one. Israel is being gathered, which indicates that Joseph Smith must have held those keys. Malachi has said that the Lord would send Elijah before the coming of the great and dreadful day of the Lord. The Prophet Joseph Smith said he (Elijah) came to him and Oliver Cowdery with the keys of that power. If he did not, and they have told a falsehood, then Elijah must come before the great day of the Lord, or the earth will be smitten with a curse. No one, save Joseph Smith, has claimed that these keys have been revealed. No one else knew what was meant by this passage of scripture. The hearts of the children are turned to their fathers, as Malachi predicted would be the case, after the coming of Elijah. This indicates that Elijah has come and it must have been to Joseph Smith.

So I might go on with many other predictions in the scriptures. You may search from the beginning to the end, all the revelations given to Joseph Smith in the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which contain a message to the world from the Lord, and you will find that in every instance they are in harmony and agree with the revelations of other times. You will discover that in all things Joseph Smith fills the bill, he fits into the niche which was to be occupied by the messenger who was to come to prepare the way before the coming of Jesus Christ. No one else has claimed to be that man. Why, then, should we not heed his mission? I say to you, I believe with all my heart, I know it to be true. Two themes stand out uppermost always in my mind. That Jesus Christ is



the Son of God, who was crucified for the sins of the world, and that Joseph Smith was a prophet called and appointed to usher in the dispensation of the fulness of times. That is my message to the world, in the name of Jesus Christ. Amen.

### ELDER ANTHONY W. IVINS

*My brethren and sisters*, I earnestly desire an interest in your faith and prayers during the few moments that I stand before you this morning, for I feel that I need it.

#### ONE HUNDRED YEARS OF THE LAST GOSPEL DISPENSATION.

All during the proceedings of this conference, as I have listened to the remarks of my brethren who have preceded me, I have been thinking of the one outstanding incident of interest to the Church, which has been so often referred to: that one hundred years, approximately, have elapsed since the ushering in of this the greatest, the most important gospel dispensation that the world has ever known. Prophets of old looked forward to it, prayed that they might see it, and participate in its activities. The Apostle Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, \* \* \* having made known to us the mystery of his will \* \* \* that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

There have been other dispensations in which the gospel has been brought to earth, all of which have been of great importance to the people: that of the meridian of time, when the Redeemer ministered in person, being, without doubt, of greater fundamental worth than any which came before or will follow after, for the redemption of the human family depended upon the atonement which he made, by which we are redeemed from the fall and made heirs with him to the kingdom of his Father. But the great work which he commenced, the glorious triumph of right over wrong, of light over darkness, the fulfilment of the words of all of the ancient prophets, the consummation of the purposes of the Lord, and the redemption of his covenant people, is left for the dispensation in which we live. Proper conclusions can only be drawn by comparison. If there were no tall people, there would be none short. If there were no short people, there would be none tall. If there were no clouds, as there are today, we would not appreciate the sunshine; and if there were no sunshine we would be happy, I suppose, with the clouds.

#### THE DISPENSATION OF THE MERIDIAN OF TIME, AND THE FULNESS OF TIME COMPARED.

So, as we contemplate the events of the past century, we naturally compare our experiences, our accomplishments, our joys and sorrows, our successes and failures, with those that others had before us. While

Christ's ministry did not begin until a considerable time had elapsed after his birth, the ushering in of the dispensation of the meridian of time may be said to date from that eventful night when shepherds who watched their flocks upon the hills of Judea were overshadowed by the glory of the Lord, and a multitude of heavenly hosts sang, "Glory to God in the highest, on earth peace, good will to men," as the Christ was born into the world.

So, in the day in which we live, while the Church had not yet been organized, the ushering in of this gospel dispensation dates from the occasion to which Brother Talmage and others have made reference, when the Father and Son appeared to Joseph Smith in the early spring of 1820. While there was some development in the primitive church subsequent to the crucifixion of the Redeemer, before a century had passed, Jerusalem was besieged and taken by the Roman armies, under Vespasian and his son Titus; the great temple, in the construction of which Herod had employed eighteen thousand men, for a period of nine years, was destroyed, the Jews were made captive and scattered to the four winds of heaven. To what extent the members of the Church who were at Jerusalem at this time suffered, we do not know, but we are told that, remembering the admonition of the Redeemer, and taking advantage of the temporary withdrawal of the Roman armies, they had been led by Simeon, bishop of Jerusalem, to the little mountain town of Pella, where for a time they were safe.

In the meantime the gospel had been taken by the apostles to other nations than the Jews, and at Corinth, Ephesus, Rome, and other places, more fruitful fields were found than at Jerusalem. At Rome many converts were made to the Christian faith, and as usual, with the spread of truth, the powers of darkness arrayed their hosts against the Church, and its members suffered persecution, the like of which the present dispensation has never known.

Under Nero, who appears to have been a very fiend incarnate, who had murdered his own mother; who burned Rome that he might witness a great conflagration, and then charged the Christians with the offense, the emissaries of Lucifer, the enemy of all that is good, and particularly the enemy of the Redeemer, were given full license to wreak vengeance upon these hapless and innocent people, whose doctrines of peace, good will and righteousness, endangered the dominion of their master upon the earth. The Christians were accused of being rebellious, of holding disorderly meetings, of murdering their own children, of being cannibals. If earthquake, famine or pestilence came, the Christians were held responsible. It was popular to denounce and bear false witness against any suspected of affiliation with the Church, and when brought before tribunals for trial, if they denied that they were Christians, they were condemned because of their obstinacy. If they admitted that they were members of the Church, they were sent away for execution. Their condition, I am reminded, was not unlike that of one suspected of witchcraft among the early Puritans of New England. We are told that the-suspected persons were thrown into the water. If they did not sink and drown it

was evidence of guilt, and they were burned. If they did sink and were drowned, it was proof that they were guilty.

To satisfy his own morbid and savage nature, and please the rabble, Nero ordered Christians thrown into the great amphitheatre at the Coliseum of Rome to be torn by savage dogs, killed and devoured by hungry lions, or tossed upon the horns of vicious bulls. He caused Christians to be smeared with pitch and tar and burned as torches with which to illuminate the city at night. Notwithstanding these atrocities, my brethren and sisters, the truth rapidly spread. The maid whispered it to her mistress. The toiler, as he labored in the field, told the wonderful story of the Christ to his fellow workmen, and bore witness of its truth. The soldier whispered it to his companion in arms. The shepherds, as they tended their flocks, told of those other shepherds upon the hills of Judea, and thus, each convert doing the work of a missionary, very many people were added to the Church.

There was at Rome, at the time to which I refer, a great series of underground passages or chambers, abandoned quarries from which stone, for the construction of the city, had been taken. Had you been there at the time to which I refer, and desired Christian worship, you would have gone at a late hour of the night, after the city had ceased from its revelry and debauchery, possibly with some friend, more likely alone, cautiously toward these abandoned quarries. Silently you would have slipped into one of the dark passages, and felt your way forward until a glimmer of light appeared in the distance. A man would salute you as "Brother," and demand the sign of identification by which he might determine your right to be there. You would hear the sound of distant voices engaged in singing or prayer, and would soon emerge into one of those large underground chambers dimly lighted, and find yourself in the presence of a large congregation. All classes of people would be represented there. Beneath the outer garment you would recognize the uniform of an officer of the royal legions of Rome, the rich attire of the patrician, the poorly clad plebeian. Here they met as brothers and sisters, uniting their voices in hymns of praise and prayer to God for strength to endure the persecution of their ignorant and blinded enemies.

Peter or Paul, if they had chanced to be present, would doubtless have exhorted the assembly devotedly to continue in the faith, bearing witness to them that death in the service of the Master assured more glorious entrance into his Kingdom. Bread would have been broken, blessed, and partaken of; wine blessed and drank, and then you would have stolen quietly back to your home, not knowing whether, before the setting of tomorrow's sun, you, too, would be thrown to the lions. Such was Christian worship during the latter part of the first century after Christ.

THE PRIMITIVE CHURCH AND THE CHURCH OF OUR DAY HAVE HAD  
ANALOGOUS EXPERIENCES.

So, by comparison, my brethren and sisters, the experiences of the primitive Church and the Church in the dispensation in which we



live are analogous. Jesus was baptized by John the Baptist when thirty years of age, and was condemned and crucified three years later. Joseph Smith was baptized under direction of this same John, when twenty-four years old, and was martyred fifteen years later, in the thirty-ninth year of his age. Each lived but a short time after his ministry began. Both died for the establishment of the same truths. Each met death violently at the hands of his enemies, but under entirely different conditions. Jesus was formally arraigned, tried and condemned by a legal tribunal, although not entirely in legal form. Joseph Smith was killed by a mob, without pretense of legal formality.

Before a century had elapsed after the birth of Christ, all of the apostles whom he chose, with the single exception of John, were violently put to death by their enemies. During the century which has just passed, the Church has experienced no such conditions as these. In both dispensations the Church was unpopular, and its members bitterly persecuted; in our day, thank the Lord, not with the same wicked, relentless spirit which was manifest toward the primitive Church.

#### THE CONDITION OF THE PRIMITIVE CHURCH ON THIS CONTINENT.

The condition of the Church and its members during the first one hundred years after its establishment upon this continent, by the Redeemer, was in direct contrast to that of the Church in the old world.

Permit me briefly to read:

And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost.

And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another;

And they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

\* \* \* \* \*

And it came to pass that there was no contention among all the people, in all the land, but there were mighty miracles wrought among the disciples of Jesus.

And it came to pass that the seventy and first year passed away, and also the seventy and second year; yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation which had passed away.

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely



there could not be a happier people among all the people who had been created by the hand of God.

#### OUR ACCOMPLISHMENTS COMPARED WITH THOSE OF THE NEPHITES.

We have not succeeded, during the past century, in accomplishing that which was accomplished by the Nephites, notwithstanding the great results which have come from our efforts. The people have not yet all been converted to the Lord. We have not reached that condition, which I sincerely believe that we must some time reach, when we are united in temporal things, as were the Nephites. We have not reached a condition where there is no envy, nor strife, nor malice, nor whoredoms, nor any manner of lasciviousness among the people. We have not reached a condition that we are in one the children of Christ, as the Lord would have us to be.

It is true, my brethren and sisters, that the conditions under which we have labored are entirely different to those which existed among the Nephites. The Church was established among them by the Redeemer in person, and the power of the Father was manifest in his life and works, as he ministered among them, as it never has been, and never will be manifested through any other person. In the dispensation in which we live the Church was established by Christ through his chosen agent, and it is true that the signs have followed the believer in a remarkable degree, but never with the overwhelming, convincing proof which characterized the ministry of the Son of God. They were a people of one race, speaking one language, with the same ideals, the same traditions, occupying a single country.

Our efforts have been among the people of many different nations and countries, people with different languages, with different traditions, with different ideals, many of whom, after their conversion, have left their native lands, all that the ordinary man holds dear, and have come to a strange country, to identify themselves with a strange people, to be surrounded by a new environment, which was entirely contrary to that which they had been accustomed to.

So I feel, my brethren and sisters, that as we review the events of the past century, we have very much to be grateful for, that we may justly take pride in what we have, with the help of the Lord, accomplished, because all that has been done has been through the Lord and by the help which he has given us.

#### WE MAY LOOK, WITH CONFIDENCE AND FAITH, TO THE FUTURE.

It appears to me that we may look forward with absolute confidence and faith in the future, knowing, because of the experiences of the past, that the Lord is on our side, and that with his help the development of the Church will continue; that in this dispensation in which we live he will consummate his purposes; his covenant people will be gathered; Christ will come to reign personally upon the earth; all of the purposes of the Lord will be consummated, and his kingdom be established upon the earth as it is in heaven. May the

Lord give us faith and strength to continue the efforts of the past century, until these glorious purposes shall be accomplished, is my earnest prayer, through Jesus Christ. Amen.

After a number of announcements had been given out, the choir and congregation sang, "High on the mountain top."

Conference adjourned until 2 o'clock p. m.

Elder Soren Rasmussen, President of the Jordan Stake of Zion, pronounced the benediction.

## AFTERNOON SESSION

The conference was called to order at 2 o'clock by President Heber J. Grant, who presided.

The choir and congregation sang, "Guide us, O thou great Jehovah."

Prayer was offered by Elder H. H. Blood, President of the North Davis stake of Zion.

Choir and congregation sang, "Redeemer of Israel, our only delight."

## ELDER DAVID O. McKAY

"Even so, I have sent mine everlasting covenant into the world to be a light unto the world and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me."

### AN ENSIGN TO THE NATIONS.

The Church of Jesus Christ of Latter-day Saints was scarcely one year old when that declaration was made through inspiration by the Prophet Joseph. He himself was but twenty-six years of age. It is a marvelous declaration, great in its pretension, comprehensive in its scope: "Mine everlasting covenant" (the gospel), is sent into the world "*to be a light unto the world, to be a standard for my people and for the Gentiles to seek to it.*"

On Bedloe Island, at the entrance of New York harbor, there stands the Statue of Liberty, a light to the nations. What it has meant to thousands and hundreds of thousands of the down-trodden of Europe has been most graphically expressed by Israel Zangwill in that impressive production, *The Melting Pot*. I shall read a few words. David the emigrant, the little Russian Jew, is speaking:

All my life America was waiting, beckoning, shining, the place where God would wipe away tears from off all faces. To think that the same great torch of Liberty which threw its light across all the seas and lands into my little garret in Russia is shining also for all those other weeping millions of Europe, shining wherever men hunger and are oppressed, shining over the starving villages of Italy and Ireland, over the swarming, starving cities of Poland and Galicia, over the ruined farms of Romania,

over the Shambles of Russia. When I look at our Statue of Liberty, I just seem to hear the voice of America crying: "come unto me all ye who are weary and heavy-laden, and I will give you rest, rest."

What that Statue of Liberty symbolizes to the oppressed and down-trodden of Europe, the gospel of Jesus Christ is to the world. "Mormonism," so-called, has reared an ensign to the nations and, with words as comprehensive as those I have read in the revelation, invites the world to peace, to rest, to contentment.

#### TO WHOM DOES THE ENSIGN NOW WAVE?

High on the mountain top  
A banner is unfurled;  
Ye nations, now look up;  
It waves to all the world;  
In Deseret's sweet, peaceful land—  
On Zion's mount behold it stand!

Then hail to Deseret!  
A refuge for the good,  
And safety for the great.  
If they but understood  
That God with plagues will shake the world  
Till all its thrones shall down be hurled.

And to whom does that Ensign now wave? To what sort of world does the beacon-light of the everlasting gospel extend its invitation? A new world, or rather a world struggling to make itself new. The terrible war that has just passed was but the birth-pangs—and now the world is ready to be reborn. "We stand at a creative moment in human history," says Sherwood Eddy. "Never before has the whole world had the chance to make all things new, old customs and contentions, old rules and ruts, old traditions and enslavements have been broken forever. We are living in the birth-pangs of a world struggling to be reborn, and the issues of our time will reach into eternity."

I believe that mankind today is earnestly seeking after the truth. I believe, notwithstanding some of the terrible conditions that prevail across the sea, and even here in our own United States, that the efforts men are putting forth are but the results of yearning souls desiring to know the truth. The truth is the child that is to be born, and I believe that most of these men are honest in their desires to claim it as their own.

#### MANY HONEST SEEKING FOR TRUTH BUT CANNOT FIND IT.

Leading thinkers and statesmen are calling upon mankind everywhere to get back to the religious ideals, and yet when men come back to the churches they find that when they ask for bread they are given only a stone. Doctor Joseph Post Newton makes this startling declaration, regarding the ineffectiveness of the churches to reach these struggling souls: "Twenty per cent of the pastors, who were with us before the war, have resigned to enter other occupations. Of the one hundred and ten million people in the United States, not more



than forty-four million attend services in any religious denomination." And the editor of the *World Outlook* thinks this: "A very liberal estimate. There are today," continues Dr. Newton, "three million fewer children attending Sunday school in the United States than before the war." And then the editor of the paper quoted makes this significant remark:

If anything is evident it is that Protestantism is going to pieces faster than the tale can be told or the figures be compiled. The great majority of people, and of intelligent people, have lost all confidence in existing churches and have washed their hands of them for good. If religion is to be saved a revolution in thought and methods and organization must take place, no less complete than that of the Protestant reformation. The times are ripe for a second Martin Luther to do to Protestantism today what the first Luther did to Catholicism yesterday.

#### WHERE THE TRUTH MAY BE FOUND.

On the face of that condition, we have this declaration, made ninety years ago, that "the Everlasting Covenant, the gospel, is to be a light to the world and is to be a standard for my people and for the Gentiles to seek to it." If this is truly the light for which the world is seeking, it is well to realize that never before has there been such a responsibility upon you men, upon you women, who assume to declare that already in the world is the truth for which the world is struggling. What you claim must be substantiated by facts. The tree must be judged by its fruit, and mankind today are ready to test the fruit and act accordingly. The responsibility of showing to the world that the gospel of Jesus Christ will solve its problems rests upon the men who make the claim, who believe that the declaration made by the Prophet Joseph is true. We heard this morning from my brother, Stephen L. Richards, that the Church is so constituted that every human need may be supplied. I believe in his statement. I believe, too, that every *world problem may be solved by obedience to the principles of the gospel of Jesus Christ.*

#### AN EMINENT STATESMAN'S SUGGESTION.

An eminent statesman of our own nation, one who has won national and international eminence, not only as a great leader in the political world, but as a speaker and writer on religious topics, gave to the world, in February, some of his views regarding the solution of the difficulties which the churches now meet in answering the needs of humanity. That eminent statesman is here today. I intended to quote him. I am sure that I should not hesitate now to say in his presence what I was going to say in his absence. In an excellent article entitled: "In the World, of the World, and for the World," Col. William Jennings Bryan, in the *World-Outlook*, of February, in giving suggestions on how the churches can make the world a better place to live in, proposes first a change of attitude toward amusements. He writes:

The tendency has been to prohibit amusements which are hurtful rather than to encourage those which are healthful and wholesome. Amuse-



ments are necessary; and if those which uplift are not introduced, harmful pastime will be resorted to. This explains why so many young people are drawn away from the Church just at the age when they ought to be drawn into it—they are influenced by the worldly minded with whom they find amusement during their leisure hours. \* \* \* My suggestion, therefore, is that an effort should be made to set up a Christian standard for Christian communities and to create an environment that will be helpful to the Church and the spiritual things for which the Church stands.

#### HELPFUL ENVIRONMENT IN THE CHURCH OF CHRIST.

The "Mormon" Church has always encouraged legitimate amusements; in this respect, at least, it has set a worthy example to the world. That "helpful environment" mentioned by Mr. Bryan has been in the Church of Jesus Christ ever since its organization. Away back in the days of Nauvoo we find the drama introduced by the Prophet Joseph. We find acting in that drama men who later became prominent leaders in the Church. Among them was the man who succeeded the Prophet Joseph, Brigham Young. He, imbued with the necessity of influencing the people in their amusements and of using their recreation as a means of instilling virtue, integrity, and honesty, brought to these valleys that spirit. Why, even on the plains, after a day's march, the wagons were drawn up in a circle, a man with the violin would take his place by the campfire and there on the prairie the sturdy Pioneers would join hands in a dance, opening it by prayer, and participate in amusement that fostered the spirit of the gospel. Two years had not passed after their entrance into the "Valley" before they built the "bowery," and there presented, undoubtedly, the first drama that was ever given in the West. Later they built the Social Hall. Perhaps, there are those in the audience today who, after listening to the opening prayer, joined hands in the cotillion, dancing in a spirit best understood by the remarks of President Brigham Young, who once said, in substance: "The atmosphere of the *dance* should be such that if any elder be called from the party to go to administer to a sick person, he could leave with the same spirit that he would go from his elders' quorum meeting." All over this land, today, in the excellent community centers established by those early pioneers, you will find the amusements characteristic of the spirit of the community, fathers, mothers, boys and girls, mingling together in the dance, in the drama, and in other social functions, the modifying and uplifting influence of the Church permeating all gatherings. And here, I add that the Latter-day Saints Church was the first Church in the world, I am informed, to give approval to the Boy Scout movement. So, the world, in order to get into their churches the spirit of proper amusements which our eminent visitor suggests, and which I accept with all my heart, need only to accept the ideals of the Latter-day Saints.

#### ANOTHER EXAMPLE—HELPING THE POOR.

To quote further from Mr. Bryan:

Another matter which, to my mind, needs attention is provision for the needy of the Church. Is there any reason why a member of the church

should be compelled to pay cut-throat pawnshop rates, for short loans, or loans made on chattel-mortgage security? It seems to me that there is imperative need for a church corporation financed by church members which will make loans to other members at a rate sufficient only to cover actual risk, and the risk ought to be very small in such cases.

We have in the Church of Christ a condition which has been operated ever since its organization, which will supply the needs of every worthy person who happens to be financially unfortunate. It is a simple little thing, but in its power, in its comprehensive benefit it smacks of the divinity with which this Church is impregnated. I refer to the Fast offering that every Latter-day Saint is asked to contribute on the first Sunday of each month. It is suggested that all shall fast once a month. The requirement of the Church is that all members shall observe the first Sunday of every month as Fast day. Back of that, however, is this, that after abstaining from eating, from the evening meal on Saturday to the evening meal on Sunday, the value of those two meals shall be given to the bishop for the purpose of alleviating the needs of those who require substantial assistance. Now, at first thought, that does not amount to much, and yet I find that when the principle is applied to the largest stake in the Church, this is the result: That stake last year found it necessary to expend \$6,256.09 for the relief of the poor. If the members of that stake had placed a value upon each meal only at 10c per capita the bishops would have had at their disposal, \$21,190, sufficient to meet not only all the demands of their own stake, but the needs of the poor in other stakes in which the fast offerings might have been insufficient. It applies to the smallest stake just the same. In the smallest stake in the Church, with a population of 1,070, they expended, last year approximately, only \$100 for the need of the poor. It is a rural community in which there are practically no poor. Had they placed upon each meal the value I have named, the bishops in that stake would have had at their command fifteen times more than the actual amount needed to supply their needs. Such application may be multiplied by eighty, the number of stakes in the Church. You may multiply it by eight hundred or more, the number of wards in the Church and you may extend the plan over all the world and the application of that simple principle will supply the wants of every needy person. It is God's way. You say people don't like charity? Why, it should not be administered as charity; but as a co-operative plan of mutual service adopted for the benefit of all.

So we might go on with other propositions on applied Christianity named in the article from which I have quoted, and we should find that the solution of the great world problems is here in the Church of Christ. Ample provision is made not only for the needs of individuals, but for the nation and groups of nations.

**"MORMONISM"—THE APPLICATION OF GOD'S PLAN TO SOLVE WORLD PROBLEMS.**

I realize that it is a great claim. I grant you that we may seem to be arrogating to ourselves superior wisdom, but we are not. It is

simply the application of God's plan to the world problems. I said you who hold the Priesthood have greater responsibility today, now that you live in this creative moment in the world's history, than ever the Church has had before. I repeat it. If we make the claim to hold the truth it is obligatory upon every Latter-day Saint so to live, that when the world comes, in answer to the call, to test the fruit of the tree, it will find it wholesome and good.

O may we be able to say truthfully, to the world, in the words of Thomas Nixon Carver:

Come, our way of life is best, because it works best. Our people are efficient, prosperous and happy because they help one another in the productive life. We waste none of our substance in vice, luxury or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste, we strive for the things which build us up, and enable us and our children to flourish and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature which are but the manifestations of his will and we try by painstaking study to acquire the most complete and exact knowledge of that will in order that we may conform ourselves to it. \* \* \* We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life.

The Lord help us to be able to prove to the world that we possess just what these great thinkers desire, just what the world today is longing for, and when they see it, may they know, as you know, as I know, that the everlasting gospel is a light to the world. May it ever be upon the hill a light to the nations, a savior to them, and solution of all the world problems, I pray, in the name of Jesus Christ. Amen.

## ELDER ORSON F. WHITNEY

### THE TRUE AND LIVING GOD.

Joseph Smith's first great service to humanity was in bringing back the lost knowledge of the true and living God. What do we mean by that? Who and what is the true and living God? He is the God of the Bible, the God of Abraham, Isaac and Jacob, the God of Adam, of Enoch, of Noah, of the Patriarchs and Prophets and Apostles of old. He is the God described by Moses in the first chapter of Genesis, thus: "God created man in his own image, in the image of God created he him, male and female created he them." This is equivalent to saying that God is in the form of man, and that we have a Mother as well as a Father in heaven, in whose image or likeness we are, male and female.



## ANCIENT IDOLS.

The world had need of this instruction, for they were worshipping all sorts of deities at that time. They had forgotten the God of their fathers, the God of Adam and of Abraham, and were bowing down to idols. In the days of Moses, fifteen centuries before Christ, there were three great centers of religious thought and philosophy. One was among the Phoenicians or Canaanites. They worshiped the sun and the moon, ascribing to them the powers of creation—worshiped them with licentious rites suggestive of creation. This was the worship of Baal and Ashtoreth, against which the children of Israel were especially warned. Down in Egypt they adored beasts and reptiles, such as the crocodile, the bull, the goat, and the beetle. The gods were supposed to be enshrined in such bodies, and if a goat died, it was buried with costliest ceremonies, amidst the mourning of a nation. Away off among the Hindus the seasons were deified—spring, summer, autumn, winter. These were thought to be the divine sources of life. The passions of the human heart—love, hate, fear, anger, revenge, and so forth—were also revered as deities. Then came Moses, a man who had seen the true and living God, had conversed with him face to face, and had received from him the Decalogue or Ten Commandments unto Israel. The first of those commandments reads: "*Thou shalt have no other gods before me.*" Is it any wonder that this commandment was given, and given first, under such conditions?

## THE FATHER'S "EXPRESS IMAGE."

The world of Joseph Smith's time did not worship the sun and moon, nor the beasts, nor the seasons, nor the passions. Nevertheless, they had turned away from the true God; they ignored or misinterpreted what Moses had taught, that man is in the image of God, and therefore, inferentially, logically, that God is in the image of man. Jesus Christ, the Son of God, whom the Scriptures declare to be "the express image" of his Father's person, came down from heaven and walked as a man upon the earth, plainly showing what kind of a being God is. Moreover, when Philip, his disciple, said to him: "Lord, show us the Father," Jesus replied: "He that hath seen me hath seen the Father." But this teaching was lost upon the modern Christian world.

## THE CHRISTIAN DEITY.

What kind of a God was Christendom worshipping when Joseph Smith and "Mormonism" came forth? Let Christian theology tell. Therein it was written, and it stands to this day, that God is a being without body, parts, or passions. The Church of England *Articles of Religion* so declare. The Presbyterian *Confession of Faith* so affirms. And this was the popular concept of Deity throughout the Christian world at the opening of the Nineteenth Century. In line



with that tenet and teaching, the English poet Pope, who figured in the Eighteenth Century, represents God as a spirit or "soul" that

Warms in the sun, refreshes in the breeze,  
Glow in the stars and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent.

A very admirable description of what might be termed a spiritual emanation from God, that universally diffused essence that proceeds forth from the Divine Presence, and is the power that enlightens in greater or less degree every man that cometh into the world. It is indeed the light of the sun, moon and stars; the light also of the human understanding; in it we live, move, and have our being, for it is the principle of life throughout creation. But that is not the God who made man in his own image. That is not the Father, represented by the Son, in whom "dwelt the fulness of the Godhead bodily." It is not even the personage of the Holy Ghost.

#### DIVINITY AND ITS EMANATION.

There are Three that bear rule in the heavens, the Father, the Son, and the Holy Ghost, three distinct personalities, but the Father and the Son, according to Joseph Smith, are personages of tabernacle, having bodies "as tangible as man's," while the Holy Ghost "is a personage of spirit." From this Eternal Godhead proceeds a spiritual power or essence, omnipresent and immanent in all things; and this is what the poet was describing when he portrayed God as a "soul" that "warms in the sun, refreshes in the breeze, glows in the stars and blossoms in the trees," etc. This is what the Christian sects were worshipping—not Divinity, but an emanation from Divinity. They had turned from the truth "unto fables," as did the ancients; and it devolved upon Joseph Smith to shatter the false doctrine of a bodiless, passionless Deity, and bring back the precious knowledge that had been lost.

#### JOSEPH'S VISION.

We are all familiar with the story—how a boy of fourteen years went into the forest and prayed; how he wrestled with Satan, and was delivered; how he saw a light above his head brighter than the noonday sun, and in the midst of it two glorious beings in the form of man, One of whom, pointing to the Other, said: This is my beloved Son, hear him." From that hour, there was one person, at least, upon this planet who knew what kind of a being God is. It was a virtual reassertion of the first commandment in the Decalogue, "*Thou shalt have no other gods before me.*"

#### WHAT CONSTITUTES IDOLATRY?

To worship anything that God has made, is to practice idolatry. It matters not what it is. If we turn from the Creator to the creature; if we forget the Giver and adore the gift; if we forsake God and

worship an emanation from God, we are idolaters, just as much as if we worshiped the sun and moon, or bowed down to goats and crocodiles. The man who loves money and makes it his main object—makes it an end instead of a means—is an idol-worshiper. Wealth is a blessing from God, and so is the gift to acquire it; and if men, when they become rich, use their riches in the way God designed, he approves of them and blesses them more abundantly. But the man who adores his possessions, and forgets that they were given for a good, a wise, an unselfish and an altruistic purpose, is an idolater, akin to those ancient peoples, who in their spiritual blindness worshiped things that God had made and given, instead of the Maker and Giver.

#### THE FINAL DISPENSATION.

Joseph Smith's next great service to the race was in opening this gospel dispensation—the Dispensation of the Fulness of Times. What does that mean? To dispense is to distribute or deal out in portions, as when the sacrament of the Lord's Supper is dispensed to a religious congregation. In a larger sense, it signifies the opening of the heavens and the sending forth of the gospel and the powers of the Priesthood, as a boon and blessing to mankind. The term "dispensation" also defines the period during which these saving and exalting principles, thus sent forth, continue operative in pristine power and purity. There have been many dispensations of the gospel, though men know little concerning them. The gospel of Christ is more than "the power of God unto salvation;" it is the power of God unto exaltation, and was instituted as such before this earth rolled into existence, before Adam fell, and consequently before man had need of redemption and salvation. It is the way of eternal progress, the path to perfection, and has been upon earth in a series of dispensations reaching like a mighty chain from the days of Adam down to the present time. The great difference between this dispensation and all others is, that this is the last and the greatest, virtually all dispensations rolled into one. God has decreed to bring together all things that are Christ's, both on earth and in heaven, and the first part of the divine program is the gathering of scattered Israel and the building up of Zion, preparatory to the coming of the King of kings, the ushering in of the Millennial Reign, the sanctifying of the earth, and its eventual glorification, when it will be converted into a celestial sphere, an abode of the righteous forever.

#### NOT AN ACCIDENT.

It was no accident, no chance happening—Joseph Smith's going into the grove that spring morning, one hundred years ago. It was an event predestined, heaven-inspired. I once thought that any good boy who prayed in faith could see just what Joseph saw. But I have put away that childish notion. I have learned that all boys are not Joseph Smiths. God hears and answers the prayers of the humblest of his children; but he answers them as seemeth him best,

and not always in the same way. He gives according to the capacity of the one who receives.

## PROPHET AND SEER.

It was no ordinary man that went into the woods that morning to pray. It was a Prophet, a Seer. Joseph Smith was not made a prophet by the people who held up their hands for him on the sixth of April, 1830, when this Church was organized. He was already a prophet, chosen, as Abraham had been, before he was born; ordained, like Jeremiah, before he was formed in the flesh. The people merely "sustained" him in that position, manifesting by the uplifted hand that they were willing to follow him as their leader, and to accept of his ministrations in that capacity. He was already a prophet, already a seer; God had made him such in advance. But all men are not Joseph Smiths. He was a man like unto Moses. He was the rarest human being that has walked this earth in the past two thousand years. And why did he go into the grove that morning and pray for wisdom and light? It was because the time had come. *The Hour* had struck, and *The Man* was there—the man whom God had provided.

## THE WORLD'S SATURDAY NIGHT.

We are living in the Saturday night of the world's history. Earth has labored six days, and will rest upon the seventh; her period of sanctification. This is the significance of "Mormonism," of Joseph Smith, and of the work that he inaugurated—the lifting of the Ensign for Israel's gathering upon this the land of Joseph, the land of Zion, to build the New Jerusalem, and prepare the way for the coming of the Lord in his glory. Earth has labored six days but they are not days of twenty-four hours each. Joseph taught that there is a great planet named Kolob, nearest the Celestial Throne, and that it revolves once in a thousand years. That is a day with God. It was such a day that Adam was warned of when told: "The day that thou eatest thereof, thou shalt surely die; for Adam, after eating of the forbidden fruit, lived to the age of nine hundred and thirty years. It was such a day that Peter had in mind when he wrote: "A day with the Lord is as a thousand years, and a thousand years as one day." According to our Prophet's teachings, God gave to this planet, Mother Earth, seven thousand years as the period of "its temporal existence;" and four thousand years, or four of those great days, had passed before Christ was crucified, while nearly two thousand years, or two more days, have gone by since. Consequently, we stand at the present moment in the Saturday Evening of Time, near the close of the sixth day, at the week's end of human history. Morning will break upon the Millennium, the thousand years of peace, the Sabbath of the World.

## HOUSE-CLEANING IN PROGRESS.

Marvel not, therefore, that all things are in commotion. War, famine, pestilence, earthquake, tempest and tidal wave—these are among the predicted signs of the Savior's second coming. Earth must



be freed from oppression and cleansed from all iniquity. It is God's House, and he is coming to live in it, and to make of it a glorified mansion. House-cleaning is in progress, and Saturday's work must be done and out of the way before the Lord of the Sabbath appears.

The choir and congregation sang the hymn, "Do what is right, let the consequence follow."

## ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

I need not tell you, my brethren and sisters, that this is something of a surprise to me to be called on this afternoon. However, I learned in the early days of my experience in this Church that obedience is the first law of the gospel and I know that we should always try to comply with the requirements of our brethren who preside over us.

### A WONDERFUL ATTENDANCE OF MEN.

It has been a great pleasure to me to sit in this conference during its different sessions and listen to the remarks that have been made by the brethren, and to see this great audience day after day. Yesterday the building was even more crowded than it is today, yet so far as I can see every seat is taken. This is an inspiration of itself. I don't know where you will go anywhere in the world to find a religious congregation such as this. In most religious gatherings we find the women predominating, but here I see extending clean back two-thirds of the way a great body of men, sturdy, strong, hard-fisted, hard-working, intelligent, well clad, good men. And also a large number of the most splendid women in all the world. It is marvelous. It is an evidence that you are in earnest, that you believe what we have heard, and that which we do hear is in very deed the gospel of Jesus Christ.

### THE CENTENNIAL OF A GREAT EVENT.

We have heard over and over again the story of the boy prophet, which has been the general theme of this conference, since it is the centennial of that event: that great event which occurred, as Elder Whitney has just told us, because the great clock of time had struck the hour when the gospel was to be restored. The prophet was there, the fore-ordained prophet; the place was prepared, everything was in readiness for the greatest spiritual manifestation that the world has seen; the greatest event indeed that has transpired in the world since the days of the Savior of mankind, that is, since he lived in the flesh. Of course, other manifestations followed in due time, giving instruction, line upon line, precept upon precept, here a little and there a little, until there grew under the guidance of the young prophet this



most wonderful organization named by the Lord, the Church of Jesus Christ of Latter-day Saints.

#### WHAT ARE THE FRUITS OF "MORMONISM?"

Now, one of the two things we can say must be true. That vision, that manifestation, the beginning of this great work, the very inception of it, the first word that we ever heard of it is right there. Now that word was true or it was false. It must be one or the other. We accept that fully and finally. Was it true? How shall we measure it? How shall we prove it? The Savior of the world said a tree is known by its fruit. Men do not gather grapes of thorns, nor figs of thistles. We know that doctrine to be true. Now what are the fruits that this tree called "Mormonism" has produced? In the ninety years that have passed since the Church was organized or in the one hundred years since that great spiritual manifestation, what are the fruits of this tree? Well, let me call your attention to two or three little items that are more material than spiritual. The Savior himself stated to those who could not believe his doctrine that they might at least believe the works, for they were patent, they were self-evident. Any person might believe them because there they were. So we say, if you cannot believe our doctrine you must believe the works for there they are manifest. Now was it a good work? Has it been a good work to preach the gospel to the poor of the world? For we can say with one of the apostles of old, "Not many wise men after the flesh, not many mighty, not many noble, are called." No, they turn from it, the sacrifice is too much for them. But not so with all of the poor of the world. Some have believed. They have answered the call. The Savior's call was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There never was rest for the body, but rather hard work, labor, industry. Now has that been a good work to gather these people from every nation under the sun and bring them to this goodly land, to teach them industry, sobriety, honesty and to colonize them in the way that has been done? Was it a good work to teach them the cooperative spirit that has been manifested throughout the building of our colonies in every part of this intermountain country; in the fencing of fields, in the digging of irrigation ditches, in the building of canyon roads and bridges? Is all that good or bad? If it is bad, then the tree has brought forth evil fruit and we should denounce it: if it is good, then the works speak for themselves and we should accept it.

#### THE MISSIONARY SYSTEM OF THE LATTER-DAY SAINTS.

"Mormonism" has sent out, and continues to send out, its young men and young women by the hundreds and thousands, making the sacrifice of their time and their means, paying their own way in the world, going to preach the gospel. They believe with all their hearts that here in this Church rests divine authority which was delivered to the Prophet Joseph Smith under the administration of John the Baptist who conferred upon Joseph Smith and Oliver Cowdery the Aaronic

Priesthood; and also the administration of Peter, James, and John under whose hands Joseph Smith and Oliver Cowdery received the authority of the holy Apostleship. Not the authority of man, but divine authority. These young men who go out as missionaries, go into the world and deliver the message in their own simple way; many of them not very well learned and many of them educated. And they gather up those who will listen and obey. They would be glad to have the great and the mighty listen to their message but as a rule they will not. The sacrifice seems to be too great. "Oh, to be called a 'Mormon,'" they say; "we could never stand to be connected with that despised people." My own mother was an outcast from her family because she joined this Church, and her people were not wealthy people, far from it, but even in their poverty those of her people who would not receive this message would have nothing whatever to do with her, because, forsooth, she had joined this discredited, unpopular religion which was denounced as a fraud, a delusion and a snare.

These elders have gone forth in that way, without purse or scrip, so to speak. It is true, they cannot become public charges on the communities and so they have taken their own means, because there are no salaries. They have not asked, "What is the salary or what are you going to pay me?" Not at all, never once. They receive that call and that authority under the hands of the priesthood, the servants of the living God who hold that Priesthood today; the same Priesthood which was committed by Peter, James and John to the Prophet Joseph Smith is held here today by President Heber J. Grant and his brethren. The same authority, divine authority, is conferred upon these missionaries and they go forth and gather up these people and they inspire in their hearts faith in God, repentance of sin, baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost. And they also teach them virtue, honesty, industry, and that they must love one another, love the Lord with all their heart and their neighbor as themselves. These people come from afar and produce what we see. Is that missionary work a bad work? If it is, then "Mormonism" is bad. But who shall say that that is not the best, the very best work that any man could possibly do, to bring the poor of the earth here and plant them in this land and make them independent? Is it desired that they shall work for and enrich the Church? No. But they shall enrich themselves so that they shall own their own homes. Is it a bad thing for people to own their own homes? You know the cry of home building that we hear now on every hand. Well, the Latter-day Saint communities own their own homes in larger number than any like number of people in all the world. Is that evil? Is that bad? If it is, then "Mormonism" is bad.

#### THE RESULTS OF THE "MORMON" COLONIZATION POLICY.

Wherever our Elders have gone, from Canada on the north to Mexico on the south, in their colonization schemes that has always been the result: orderly communities containing meetinghouses, schoolhouses,

amusement halls. These you will see on every hand. If that one hundred years had been spent by the "Mormon" people in Mexico and the people of Mexico at the end of the one hundred years were as degraded and wretched and superstitious and in so many ways undesirable as we see them today, then you might know that "Mormonism" could not be from God. But not so, the very reverse has been true with the Latter-day Saints. Not only so, but our social life, our amusements that you have heard about this afternoon from Elder McKay, our education and our progress in every way show that the fruit has been good. President Grant read here yesterday a statement of the different expenditures that have been made from the tithings of the people during the year 1919, showing that over \$2,300,000 had gone back to the Latter-day Saint communities for their numberless activities; among these expenditures was an item of \$687,000 for church schools. Now remember we pay taxes for the district schools, for the high schools, for the agricultural college, for the University, taxes galore these days, no end of taxes, but in addition to that we have paid out \$687,000 from the tithing of our people for the one item of education of the children of the Latter-day Saints; and, indeed, the children of others who choose to come to our schools, for we welcome them all. Is that bad? If it is, "Mormonism" is bad.

We have built meetinghouses and churches all over the land. These stand as evidences of our work. I remember when I was a boy only twenty years of age, over there in the old Social Hall, in 1869, I met with some brethren who were called by President Brigham Young to go out on missions and he said to us in these words, "I do not want you to tell the people that we have a rich country and that they can get free land, free this and free the other; do not entice them by the promise of wealth and riches. I want you to promise them hard work and persecution." That was what President Brigham Young instructed us in those early days to promise the people among whom we labored as missionaries.

#### A VITALITY IN "MORMONISM" NOT FOUND ELSEWHERE.

On the announcement of the Prophet Joseph Smith that he had received a vision, if, instead of reviling and denouncing and persecuting him, the people of the world had risen as with one acclaim and shouted "Hosanna," and had been thankful for that vision, I would have been, I think, in serious doubt myself as to its truth. Why? Because the people of the world never before received a message from the Lord in any such spirit. The Master himself had to say to them: "Which of the prophets have not your fathers stoned and persecuted?" That is the way the message from the Lord has been received now and always. So if the people today should rise up and say, These "Mormon" people are just what they claim to be, it would be very different indeed from what we have reason to expect from the history of the past. We do not receive that kind of plaudit. But on the contrary as a rule we are reviled and scorned. However, I will say that this truth, this gospel truth, is making its way in the world and thinking people here



and there, men whose opinions are worth having, the judgment of one of whom, as Hamlet says, must in our opinion outweigh a whole theatre of others, such men begin to think and realize that there is a force, a potency, a power and a virility in "Mormonism," a life-giving spirit that we do not find anywhere else.

THE LATTER-DAY SAINTS ARE MULTIPLYING AND REPLENISHING THE EARTH.

In these days when the nations of the earth, France in particular, and indeed all the nations are encouraging the rearing of large families of children—a principle which this Church has taught and preached and practiced from the beginning, and even now, when plural marriage is prohibited by law, and has been for about thirty years, yet the practice and the preaching and the doctrines of the Church of Jesus Christ of Latter-day Saints is that we shall multiply and replenish the earth and make the desert blossom as the rose. That has been our practice and our teaching. Is that bad? Will any man rise up and say that that is bad teaching and that this tree has brought forth bad fruit? No, he will not. That is, any sensible man will not. It is good. It is what the world is going to call for.

ENTERTAINMENT AND ORGAN RECITALS FREE.

Right here on this block we see 300,000 people a year, tourists, coming and going every year. There is something a little different right here. It is only a small thing but it is worth noting. I have traveled and many of you have traveled, for you are the most traveled community, you Latter-day Saint elders and sisters, of any community in all the world, and you have learned by travel as well as by study, as this book of Doctrine and Covenants, which contains the revelation of the Lord through the Prophet Joseph Smith, tells us to seek knowledge by study and by faith and to seek learning from all good books. You have been over the world and I have, and I have never gone into any cathedral or scarcely any place of note, especially in the Old World, but what there has been somebody around to hold out his hand and ask for money, or a place would be pointed out to you, where you could go and put your money, or in some way or other your money would be extracted from you. Here on this block the 300,000 or more tourists who come and go receive our entertainment and free organ recitals and not a cent is taken from them in any shape or form. Freely we have received and freely we give. Our employees here would not dare to receive one cent in remuneration for their work from the tourists who come here. Now is that bad, think you? The tourists do not think so. They think it is pretty good.

HONESTY AND LOYALTY OF THE LATTER-DAY SAINTS.

As to loyalty to country, so far as it applies to the "Mormon" people, we challenge comparison. We have been taught from our in-



fancy that this is a favored nation. Right here in these revelations to the Prophet Joseph Smith you can read in one of them these words, that the Lord raised up wise men for the very purpose of framing the constitution of this great country, so we have the word of the Lord which we accept implicitly that this nation was brought into existence by the Divine Power and not altogether by the power of man. It is the best government in all the world, the freest, and with all its imperfections, of which there are many, it is the very best, the best that the Lord could get the people to accept. He could not have given the people anything better because they probably would not have accepted it. St. Paul tells us that the gospel of Jesus Christ is a perfect law of liberty. And this same gospel that the Church of Jesus Christ of Latter-day Saints believe in is in advance of the law of the land. It is supplementing it. It does not act in contradiction to it; not at all, but is upholding it, fostering it, and going a little further in the way of perfect liberty. Let me relate one little incident. I remember being up in Bear Lake county, Idaho, a good many years ago. A brother in the Church owed a debt to a man who was not a member of the Church. The late President William Budge, whom most of you knew, was then alive and presiding there. This brother could not pay his obligation for some time after it became due and the note was outlawed according to the law of the land. It was the best law that man has been able to devise, and according to that law of the land this brother was free from that debt. No law of the land could touch him. But there was a higher law that could supplement the law of the land and reach him, and that was the Church law, which says, "Pay your honest debts; if you do not you shall not have fellowship with us." Is that bad doctrine? That is the kind of fruit that this tree is producing. You think it is bad? I think it is mighty good. So this brother was brought up by President William Budge. The debt was proved. He had to admit that he owed the obligation, but it had been outlawed and he thought nothing more of it. However, he was compelled, so far as the rule of the Church could compel him, to pay the debt. Of course, the Church could not take his property from him, but it could say and did say, "You shall have no fellowship with us unless you pay that honest debt. We do not care if it were outlawed a hundred times. It is an honest debt and you must pay it." And he did pay it. That is what I mean when I say there is a higher and better law.

Now, believing as we do, that this government is an inspiration from the Almighty, ought we not to be more loyal to it than those who do not so believe? The Church itself in this respect has done what no other Church that I know anything about has been able to do, for the Church by the vote of its general conference of all the people, authorized the purchase of one million dollars in government bonds to assist the government in its time of stress and when it needed the help. Do you think that was a bad thing for the Church to do? Could it be charged with disloyalty in doing that? Show me any other church that has done as well. The law of the Church insists that I shall love my neighbor and that I shall not hate him. But the law of the land

will allow me to go on hating my neighbor with intense and bitter hatred if I choose to do so.

#### THE CHURCH IS THOUGHTFUL OF THE POOR.

The law of the land does not ask me to fast on the first Sunday in the month but the Church asks me to fast and to give the equivalent of the two meals to the poor. My doctor tells me that I am better if I do fast; that the food thus consumed would be wasted on my system and that I am really benefited by the fasting. So I have not lost anything; I have actually been benefited physically and I give, say only twenty cents once a month, figuring that meals would not cost over ten cents each. I give the twenty cents for the benefit of the poor. That simple law if it were practiced by the one hundred ten million people in the United States would mean twenty-two million dollars a month or two hundred sixty-four million dollars a year, which if wisely used would be more than sufficient to provide for the poor abundantly, and leave means to spare. Now I call this doctrine of fasting and giving to the poor, a mighty good, sound doctrine. Surely no man could say there is anything bad about it.

#### THE SPIRIT THAT IMPELS TO SACRIFICE AND WORK.

There is one other thing, greater than all; greater than all I have mentioned; greater than our industry, our colonization and all the splendid works that people can see, and it is that which they cannot see nor can they comprehend, the spirit that impels us to these works. That is a different thing. The wind bloweth where it listeth. We cannot hear the sound thereof; you do not know whence it cometh or whither it goeth. So with everyone who is born of this Spirit. You received of that Spirit when you believed what the elders said, that God had spoken, that these revelations had come to Joseph Smith and that they were true. You believed it and you obeyed it according to these commandments. Is there anything wrong about faith, about repentance, about baptism, about the laying on of hands for the gift of the Holy Ghost? Who will say that that is bad? With the compliance of that law and faith has come what we call a testimony, a sure knowledge of God, or, as the Scriptures of olden times said, you shall grow in grace and in the knowledge of the truth, and if you abide in the truth the truth will make you free. Now, no sane man will say that that is bad doctrine. Do you think it is? That spirit is what upholds "Mormonism" and sustains it. The knowledge in the hearts and souls of its members that God has spoken; that Jesus is indeed the Christ, the son of the living God; that Joseph Smith did see the vision one hundred years ago. If he did not, if it was all a lie, would the fruits that I have mentioned be apparent? Why, the logic of the case is irrefutable. It cannot be gainsaid. It must stand. It is true. There can be no mistake. It is of God and this spirit has gripped the heart and soul of you, true believers, so that you know of the doctrines, as the Savior said, "Whether they be of God or

whether I speak of myself." And in consequence of that knowledge you have been willing to make great sacrifices. That is what this spirit has brought greater than all else that I have mentioned, the spirit of sacrifice in the heart.

May we learn to keep that first and greatest commandment of God, "Thou shalt love the Lord thy God with all thy heart, and might and mind and strength." The Lord says to us, "Son, give me thine heart." That rich young man mentioned in the Scriptures could not do it. He was an acceptable, good worshiper, very good. He was an acceptable man and a very good citizen. When he asked the Savior, "Good Master, what shall I do to inherit eternal life?" the answer was, "Keep the commandments." Well, but which commandments? The Savior repeated a number of the Ten Commandments to him, and that young man, a good citizen, clean, virtuous, good man, could say, "All these I have kept from my youth up." Now you would say that was a first-class young man. He was truly an acceptable citizen. Nobody could ask any more. But was he willing to sacrifice and give his heart to God? No. As a matter of fact, he had not kept the first great commandment which I have repeated to you, but the Savior could look right through him, and to put him to the test told him to sell all that he had and give it to the poor and then "come follow me." The sacrifice was too great for the young man; he could not give his heart to God and could not make the sacrifice.

#### THE TREE OF "MORMONISM" HAS BORNE GOOD FRUIT, NOT BAD.

You have made sacrifices, our parents have made sacrifices for these truths. We have lived in poverty—I myself in the direst poverty here in the early days in northern Utah. As a young lad I lived in a dugout with a quilt for a door, not even a window, not even a board floor, just dirt for a floor; lived without sufficient nourishing food; sometimes I did not have enough to eat, but the spirit that was in my father and in my mother was to stay by this truth, to be loyal to this people and to this Church. They could say: "Whither they go I will go; where they stay I will stay, their people shall be my people and their God my God." That was the sacrifice they were willing to make, and they did make it. Shall I now, shall our people after us, now when they have made these great sacrifices, not give our hearts to God? If we are asked to go on a mission shall we not go? If it is to be a teacher on the block or to teach in the Sunday School or any work however simple, shall we not answer with our whole heart, "Tell me what you wish me to do; show me my work and I will try to do it." For the work is good, the work is true, the work has produced results that no other institution or organization in all the world can produce. This spirit has taught us honor, virtue, integrity, and loyalty to country and all that is good and that makes for righteousness. This spirit of sacrifice has been planted in our hearts by the power of the Holy Ghost. By that we live, by that we magnify this work, by that power we stand by these brethren and uphold the Priesthood of the Son of God. As to the principles of virtue and honor, no



church in all the world sets such a high standard for its adherents, for there is no double standard of morality taught in the revelations of the Lord to the Prophet Joseph Smith. The man indeed is more the criminal than the woman. That is what is taught, that is what we try to practice. Now is that bad or is it good? If it is bad, then the Prophet Joseph Smith may have been a deceiver. If it is all good, and we know it is good, all of it good and righteous; then it must follow as the night the day that the Prophet Joseph Smith did see the visions one hundred years ago. These are the fruits of "Mormonism." The young man, Joseph Smith, was not a falsifier. This tree which was planted one hundred years ago has borne good fruit and not evil. Then there can be no mistake; his testimony must be true, it cannot be gainsaid. As I said, the logic of the case is irrefutable. Amen.

The choir and congregation sang: "Now let us rejoice," and the conference adjourned until Tuesday morning at 10 a. m.

Prayer was offered by Elder John W. Hart of the Rigby stake of Zion.

## THIRD DAY

Conference continued in the tabernacle, Tuesday morning, April 6. President Heber J. Grant called the meeting to order at 10 o'clock.

The choir and congregation sang, "O ye mountains high," by President Charles W. Penrose, the hymn being read by President Grant before being sung. (See L. D. S. Hymn Book, p. 376.)

Elder Mark Austin, President of the Fremont stake of Zion, offered the opening prayer.

Choir and congregation sang, "Come, come, ye Saints, no toil nor labor fear."

## ELDER GEO. F. RICHARDS

Ninety years ago today the Church of Jesus Christ of Latter-day Saints was organized in Fayette, Seneca county, New York, with six members, and today we celebrate in conference the anniversary of that glorious event.

### OUR ANNIVERSARY CELEBRATION IMPRESSIVE AND GLORIOUS.

One hundred years ago, possibly today, that other great event transpired when God the Eternal Father and his Son, Jesus Christ, condescended to appear unto the boy Joseph Smith, not yet fifteen years of age, whom the Lord had raised up to represent him in the ushering in of the gospel dispensation of the fulness of times. In our conference we have been celebrating also this glorious event, and taking, in connection with our conference sessions, the presentation last even-



ing, by Brother Evan Stephens and the choir, of that beautiful cantata, "The Vision," with the words so appropriate, the story so beautifully told and set to music and sung with such inspiration, I feel that the celebration has been most fitting, impressive, and glorious.

I was pleased to hear expressions from some distinguished visitors we had with us yesterday that they were profoundly impressed by our services. I feel sure, that all those who have attended this conference, being honest in their hearts, and desiring the uplift of humanity, have been similarly impressed, and I have felt, during this conference, as no doubt you have also, that it only requires time for this, our religion, to make its way. "Mormonism" is in the ascendancy. I rejoice with all my heart to be identified with this work which I know is true. I know that there is in it the power of God unto salvation in this life and in the life to come. And though we have been in a minority, and are still, so far as members are concerned, the time will come when the truths which we represent, which we are trying to live, and which we have preached to the world for nearly a hundred years, will triumph and prevail over error.

#### SIGNIFICANCE OF JOSEPH'S GREAT VISION.

The importance of the Great Vision referred to, justifies, I think, directing my remarks particularly thereto, notwithstanding nearly all of the speakers in the conference have spoken upon that subject. I would call attention by reading again a verse from the sayings of Joseph himself, telling his own story, so that we may be refreshed in our minds. In regard to what the Son told Joseph, he says: "I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

I know not, my brethren and sisters, how offensive this statement is to the sectarian world, but we accept it as the words of God and not of men, and we think that they are defensible. For instance, he saying that Joseph was to join with none of them, for they were all wrong, that means to us that there had been a departure from the truth, and from the Church that was instituted in the days of the Savior. Now then, let us reason upon this for a moment. I might call your attention, in connection with this matter, to a saying of the Lord through his servant Isaiah, in regard to his knowledge of things which are to be, recorded in the 46th chapter of Isaiah: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times all things that are not yet done." The Prophet Amos says: "Surely the Lord God doeth nothing but he revealeth his secrets to his servants, the prophets." Whether or not we might call the apostasy a secret, it certainly was known to the Lord in advance and we might reason thus: If there was to be a universal

apostasy from the Church, then the Lord would reveal that important fact to his servants, the prophets.

Joseph Smith, a boy fourteen years of age, however, had not studied this proposition out in this way, to reach the deductions that we have reached, but by a study of the scriptures, we do find that the Lord, through his prophets, did predict the apostate conditions which were to be. And reasoning a little further we conclude that if there had been a universal apostasy such a thing would be of record. So we consult the histories by men who have written upon ecclesiastical subjects, and we find the apostasy given in minute detail, step by step, until it had become universal. "The earth had become defiled under the inhabitants thereof," for they had transgressed the laws, changed the ordinances, and broken the everlasting covenant. Men would wander from sea to sea, and from the north even unto the south, seeking the words of the Lord and could not find them. So far, therefore, as this declaration is concerned, there is sufficient evidence before us to prove that the statement is true that they were all wrong.

Now in regard to that other statement: All their creeds were an abomination in his sight; that seems a serious arraignment of churches, and their creeds. Let us consider that a moment. What constitutes or may constitute an abomination in the sight of God? It does seem to me that the belief in and advocacy of that which is not true and the making of it a part of religious creeds must be abominable in the sight of him who is the God of truth. If the Savior had not told Joseph this great fact, the evidence of it was before him, and he would no doubt have discovered it in later years as his judgment developed, for he knew that in the creeds everywhere it was taught that God is a personage having no body, no parts, nor passions. Joseph now saw before him the Father, not such as was represented by the creeds, but an immortal, glorified being, and with him his Son. Of this there could be no mistake, for the one, introducing the other to Joseph, said: "This is my beloved Son, hear him." There Joseph saw the Father and the Son, the Son indeed in the very likeness and image of his father.

An examination of the creeds will reveal other principles there set forth which are man-made and are in conflict with the truth of heaven as it has been revealed and is recorded in the scriptures of the Holy Bible, as well as in the other standard works of this Church. It was a necessary thing that Joseph, whom the Lord had raised up to be his mouthpiece for the ushering in of this great gospel dispensation, preparing the way for the great and glorious coming of our Lord, should have a perfect knowledge of the Father and of the Son, that he might be able to stand and to be secure in his position and to accomplish his work which the Lord had for him to do, and a wonderful work it has been.

When our first parents were shut out from the Garden of Eden, they were told to worship the Lord their God all the days of their lives, and as they prayed, we are told that the voice of the Lord came

from toward the Garden of Eden, for they were shut out from his presence, and the Apostle Paul declares to the Corinthians that we are required to live by faith and not by sight, but, notwithstanding this fact, the Lord has left abundant evidences of his existence, of his power, and of his love. We have the argument of the Apostle Paul upon this point, which I consider is very forceful. He says: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse."

THE ACCOMPLISHMENTS OF JOSEPH AN EVIDENCE OF THE DIVINITY  
OF HIS CALLING.

As the things which God has done are evidences of his existence, power, and love, so the things that were accomplished by Joseph Smith are an evidence of the divinity of his calling and that he was supported and sustained by his Father in heaven. Not only did he have a visitation from the Father and the Son, but the Father also spoke to him by the mouth of the angel Moroni, who delivered to Joseph the plates from which the Book of Mormon was translated, which book contains a fulness of the gospel as delivered by Christ, our Savior himself to the ancient inhabitants of this American continent, and this in fulfilment of the predictions that there should be a restoration of the gospel by an angel, which thing could not have been, had there not first been a falling away.

The organizing of the Church, ninety years ago today, was the beginning of the establishment of the Church and Kingdom of God that was to be set up, according to the predictions of the prophets, never to be thrown down nor given to another people. It is to fill the whole world. The perfection and efficiency of the Church organization prove that Joseph was divinely inspired. By the mouth of John the Baptist the keys of the Aaronic Priesthood were conferred upon Joseph and Oliver which enabled them to baptize, a power and authority that was not known and that did not exist in the sectarian churches.

The keys of the Melchizedek Priesthood also were conferred by Peter, James and John, enabling the Prophet, with those who should assist him, to accomplish all the work pertaining to this great latter-day dispensation.

Moses committed unto him the keys of the gathering of scattered Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. Zion is being gathered in fulfilment of the predictions of the prophets under this spirit of gathering that came through Moses.

Elias conferred the keys of the Abrahamic dispensation in which he lived, and Elijah the keys of the turning of the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse. That spirit, too, is abroad in the world. Temples are built, and the work is being accomplished for the dead as well as for the living, and all these things, with the thou-



sands of other great accomplishments under the direction and organization of the Prophet Joseph, prove him to be a true prophet of God.

In view of the importance of this, the dispensation of the fulness of times, it is only reasonable to believe that our Father would reserve one of the greatest of those noble spirits who were faithful in their previous state of existence, to come forth and lead the people of this dispensation as his mouthpiece and prophet. This we believe was done, and that Joseph Smith was one of the greatest prophets that ever lived, and that his life's work was one of the greatest that ever a prophet accomplished.

There is another evidence which is more convincing to me, even than all these, and that is the witness of the Spirit of God that comes through the Holy Ghost, bearing testimony to my soul. I am convinced in every fiber of my being that Joseph Smith was indeed a divinely inspired prophet of God, and that his story of the vision is true, and I bear this testimony to you today in the name of Jesus Christ. Amen.

A duet, "Hail to the brightness of Zion's glad morning," was sung by J. R. Boshard and Florence Meldrum.

### PRESIDENT RUDGER CLAWSON

The opening remarks of the President at this conference were very inspiring and gave promise of a rich outpouring of the Spirit of the Lord upon the people. It has been so—a time of peace, a time of instruction, of thanksgiving and praise and of pure joy.

#### ETERNAL AND TEMPORAL VALUES.

I would like to say a few words this morning, my brethren and sisters, upon the subject of investments, and I will take for my text the saying of a noted writer to this effect: "Always distinguish between what is of eternal value, and of what is a mere temporal ease." This is a significant remark. It is worthy of the profoundest consideration. There are many things with which we come in contact, many things of importance, but there are some things that are more important than others.

This is the land of Zion in which we dwell. It is a blessed land, it is a fruitful land. The soil readily responds to the industry of the farmer, and by his toil means come into his possession. The wages of the laboring man today are very good. He gets a splendid reward for his efforts and thereby means come into his hands. It is true, that we are confronted with high cost of living, but notwithstanding this, with many of our people, perhaps hundreds and hundreds of them, there is a surplus, and, I believe, as remarked by Brother Stephen L. Richards, that with this surplus there comes the responsibility of trusteeship. The means that come into our hands are a



direct blessing from the Lord and he expects us to expend them wisely and well and to be very careful in our management of affairs. I think that the Lord particularly expects us as a people to avoid debt. A man who is weighed down by a burden of debt might just as well be in prison, because it is to him a constant worry and anxiety.

One of the first considerations that devolves upon us is to get out of debt. The Latter-day Saints should heed this counsel, for it is counsel that comes to us from time to time from the leaders of the Church.

The mercantile world, the oil business, the mining fields, offer opportunity for investment of our surplus; but, brethren and sisters, the very greatest wisdom and judgment should be exercised in the matter of investment. And when it comes to mining stocks it needs only to be said that this is a very risky business, and so the Latter-day Saints should be wise and prudent and not rush hastily into enterprises that spring up on every side. There is danger in it. Sometimes offerings come to us from a distance, some great undertaking that reads well on paper, the prospectus of which is very fine. It is inspiring, it is enticing. Wonderful things, it is announced, will be accomplished if we will only put our money into it, and yet possibly we do not know a mortal thing about the people who are connected with the enterprise. Who is the president? Oh, well, we don't know. We have never seen him. Who are the directors in the company? Oh, well, we don't know, but just look at the prospectus, see what it says. Isn't that sufficient? No, I say it is not. It is not sufficient at all. People ought not to go into those things without knowing something of the character of the people who are behind them. Now this is true also of enterprises abroad in the world that come to us. It is true, likewise, of enterprises at home, even right here in Zion. When investments are offered they should be subjected to the greatest scrutiny and careful investigation. We want to know, should know who is behind them. What is the character of the man who stands at the head? What is the character of the men who make up the board of directors, and who administer the affairs of the company? Are they safe men, are they strong men, reliable people of the community? Well, if they are, then the risk is not so great, of course, and so, I think that it would be much safer for the Latter-day Saints generally to invest their means at home in enterprises that have originated among us, in enterprises that have been and are successful in which the stock is paying good returns. It is the results that we want. And that reminds me of a story.

One man said to another: "What is Professor Jones doing now?"

"Oh, well, he is trying to decipher a Babylonian tablet."

"Are there any results?"

"Yes, his wife is down with nervous prostration, and he has sent his children to relatives."

Very definite results. And so, when we come to invest our means, we want results, we want good results. A successful man from a worldly standpoint is a man who makes good investments. An un-

successful man is a man who makes unsuccessful investments and the results are poor and bring trouble and anxiety to him. Now, these things are very important. We have to deal with them. We must accumulate means for we have certain obligations that rest upon us, the support of our families, the education of our children, the maintenance of our homes. The man who will not provide for his family, the Apostle said, is worse than an infidel, and so these obligations devolve upon us.

#### AN INVESTMENT OF ETERNAL VALUE.

But the thing that I have been emphasizing might be regarded as something pertaining to a mere temporal ease. Let us pause for a moment, let us reflect upon some investments that have an eternal value. What think you of tithing as an investment? "Why, Brother Clawson," says someone in surprise, "you don't pretend to say that the paying of tithing into the Church is an investment. When a man puts his money into the hands of the Lord's bishop, or into the bishop's storehouse, and he doesn't get any apparent dividend from it, why, you don't call that an investment?"

Yes, that is an investment of an eternal nature.

"Oh, I think you are mistaken, Brother Clawson, about that. You know tithing pertains to temporal things and is a temporal law and there is nothing eternal connected with it."

Oh, yes, I think there is a spiritual value connected with tithing and it is made very apparent, in the revelation upon that subject. The question arises, what is tithing for? We speak of it, we emphasize it in our conferences, we urge the people to remember the law and to honor it. Now what is it for? We are not left in the dark regarding this matter. The Lord has made it clear. He gave the law. No man is responsible for it. The prophet of the Church, the president, is not responsible for this word from the Lord. "Tithing is for the building of mine house," says the Lord, "and for the laying of the foundation of Zion and for the priesthood and for the debts of the presidency of my Church." That is what it is for, and that has an eternal significance and fixed value, and I look upon it as a splendid investment. Is it not a privilege, is it not an opportunity to assist in the laying of the foundation of Zion? That is what we have been doing for ninety years. Nearly a hundred years we have been laying the foundation of Zion. Is it laid yet, is it fully laid, thoroughly laid? I would not say it. I do not know, I think it will require all of a hundred years and more to lay the foundation, because upon it we are building the Church and Kingdom of God, which is never to be thrown down, and the work will never be given to other people. That is the kind of a foundation we must lay. You have had a hand in it, I have had part in it; that is, if we have observed this law and other duties and obligations. Oh, it is a blessed thing. I think it will pay a good dividend.

"And for the building of mine house"—here on this block is one house of the Lord and other temples are being erected in which great

spiritual blessings will come to the Latter-day Saints, largely through the paying of their tithing and obligations.

Now, I will tell you, we could not build a house of God without means and yet, when it is accomplished, the building itself is of least importance, all the means that went into it is of the least importance. It is the ordinances of the house that are of eternal value. And then again the law of tithing speaks of the Priesthood. There is an investment for you of real worth, of most vital significance, the authority and power of the Priesthood. Could any man make a better investment than to secure the Priesthood? "Yes, but Brother Clawson, can he buy this blessing?" No, no, he can not. "Well, how can he invest if he has no money to put into it?" You can't get in that way. It is an investment that comes in a different form entirely. Well, what is required? Only faithfulness, a faithful life, devotion to the cause of God, obedience to his word, honoring his servants, and doing your duty, and that will entitle you to have a share in this great investment that is open to all the men of the Church from the least to the greatest.

"And the debts of the Presidency of my Church." I do not take that to mean that the tithing is to be used for the personal obligations and debts of the leading men of the Church or the Presidency. You notice how this reads: "Of the debts of the Presidency of my Church." It means the obligations entered into for the Church by the Presidency.

#### THE WORD OF WISDOM AS AN ETERNAL INVESTMENT.

What think you, brethren and sisters, of the Word of Wisdom as an investment? "Surely it is not an investment, is it?" Oh, yes; one of the brethren at this conference has emphasized the Word of Wisdom by saying that it might be regarded as the law of health, the great law of health. Well, is not that an investment worthy of our consideration? If we can go into anything, brethren and sisters, that will bring good health, that is the very best kind of a dividend there is. And what could we do? I submit to you, what could this people do, how much could they accomplish of this mighty work without good health? Well, now, as a people we are healthy. There may be exceptions to the rule, but we are entitled to the special blessings of the Lord in this respect if we observe his great law. "Yes," but someone says, "you are emphasizing, my brother, investments of an eternal character. The Word of Wisdom, remember, is a temporal law and does not have anything particularly to do with eternal things." Well, I think, my brother, that you are slightly mistaken in that view. I grant you that the Word of Wisdom has a temporal side to it. It pertains largely to temporal things, to our physical health, the condition of our bodies and so on. But there is also a spiritual side to the Word of Wisdom which possibly is more important than the temporal, for the Lord said that all Saints who remember to keep and do these sayings of the Word of Wisdom, walking in obedience to the commandments, "shall receive health in their navel and marrow to their bones." There is the temporal blessing and it is important and vital.



"And shall find wisdom and great treasures of knowledge, even hidden treasures." And there is the spiritual side to the Word of Wisdom. And these great treasures of knowledge will help us in this world and will follow us into the world to come and are of an eternal nature. We also have the promise that the destroying angel shall pass us by and not slay us. That does not mean, that no one among the Saints shall die and pass away. We are under the great edict of life, that is, sooner or later, we must lay down our bodies and pass into the spirit world, and the change will come to all of us; but the promise is made, nevertheless, and the Lord will have respect for his people. He will bless them and he will preserve them and carry them along until they shall have fulfilled the measure of their creation and accomplished their work, if they will observe to keep and do these sayings and render obedience to his law.

#### MARRIAGE AN ETERNAL INVESTMENT.

What think you, brethren and sisters, of marriage as an investment? One of the most important steps that a man or woman can take in the world. There are two kinds of marriage. One is rather a poor investment, that is, it is not as good as the other. There is marriage for time; there is marriage for time and all eternity. Here is the choice of two investments to every young man and to every young woman in the Church. Which will you have? That which is of eternal value or the thing that is of mere temporal ease? So I repeat, always distinguish between what is of eternal value and what is of a mere temporal ease."

The Lord bless us and help us to make the proper choice and to do the right thing; always to give ear to the voice of counsel, and walk in the way of life, is my prayer, in the name of Jesus Christ. Amen.

#### ELDER CHARLES H. HART

(Of the First Council of Seventy)

The strong testimonies given by the brethren during this conference, of the great vision, and developments connected therewith, and the unexpressed testimonies represented by those in attendance here,—are partly due to the gracious wisdom and foresight of our heavenly Father in carefully providing direct evidences sufficient to satisfy reasonable minds of the truths of these important events. There is no exact standard of the amount of evidence which should be sufficient to convince each reasonable mind.

#### HOW EVIDENCE IS MEASURED.

You cannot measure evidence or testimony by the ounce or by the pound, nor even by the number of witnesses, although the number may be of importance. I am persuaded that the Lord does not place a premium upon undue credulity. While he leaves a wise margin for faith, hope and confiding belief, he also provides proper evidence. We are told in the scriptures that, "The simple believeth every word, but the prudent man looketh well to his going." This is a good pro-



verb for the brethren to bear in mind when some oily-tongued agent comes to them with a beautifully lithographed certificate of stock in some "wild-cat" corporation, concerning which Brother Clawson has just told us. If they are in the frame of mind to believe every word and are not like the prudent man who "looketh well to his going," they will have time afterwards to repent of their over-confidence.

In the coming forth of "Mormonism," the Lord provided ample testimony,—a goodly number of witnesses. As I said before, the number does not count for everything, because there is a more delicate test for reaching the truth than in the mere weight of numbers, although some importance is properly placed upon the number of witnesses. It was foreordained that there should be three special witnesses, besides Joseph, to the coming of the Book of Mormon. In the Constitution of the United States, two witnesses are necessary to convict for treason, and there must be two witnesses to the same overt act. Under the law of Moses, two or three witnesses were required to establish guilt punishable by death. (17 Deut. 6.) This rule was later perverted by the Jews, as the Talmud informs us that a witness though truthful might be punished if he were unfortunate enough not to have another witness to corroborate his story.

I think the American frame of mind is somewhat illustrated in an event which occurred some years ago, wherein one of the large dailies of New York represented that it had performed a certain experiment in order to prove the incompetency of the editors of the magazines of the day, and asserted that the paper had sent out copies of good stories from Kipling, without disclosing the authorship, and that those stories had been rejected by magazines of supposed good judgment and literary skill. The statement went unchallenged for some time, until Mr. Edward Bok, editor of the *Ladies' Home Journal*, came forward and said: "We would like proof of that; we would like to be shown."

In connection with the coming forth of "Mormonism," for a long while the burden rested upon the testimony of Joseph alone, and it was a tremendous weight that he carried, and how relieved he felt when there were others who were to share the responsibility with him! Yet I take it that his uncorroborated statements, so far, as having other witnesses to support him, would carry conviction to the earnest seeker of truth. What are jurors instructed to do when they are considering the weight to be attached to testimony which will result, perhaps, in the conviction for a high crime or misdemeanor? They are charged that they may consider the demeanor of the witness, his means of information, the opportunities which he has had for knowing the truth of which he testifies; the interest, if any, which he has in the case, his intelligence, or lack of intelligence; and from all the circumstances appearing upon the trial, determine what credence should be given to his testimony, and to give weight accordingly; that in case of a conflict in evidence they may believe one witness as against many, and that they are to search for the truth, believing that which carries conviction to them.

## THE TESTIMONY OF JOSEPH SMITH THE PROPHET.

We have before us the printed record. We do not have the advantage of hearing the oral word. Perhaps only a few present ever heard the oral testimony of those concerned. But we can read the printed word; and that is the means which the great courts of our land have, because our supreme courts are courts of appellate jurisdiction, and most of the cases considered by them come to them by appeal, and they do not see nor hear the witnesses but they read the printed record, and determine from that, the weight that should be attached to the testimony. You may read the testimony of Joseph, and the testimony of Oliver, and with no other testimony supporting it, it will carry conviction to your soul.

To illustrate what I mean, my brethren and sisters, may I read a few words from the testimony of Joseph. He is comparing his responsibility and knowledge with that of Paul of old, and he goes on to say:

So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me, and though I was hated and persecuted for saying I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in think to make me deny what I have actually seen? For I had seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it; neither dared I do it, at least, I knew that by so doing I would offend God, and come under condemnation. (Pearl of Great Price.)

There is printed here as a note to the Pearl of Great Price, a letter from Oliver Cowdery, that rings with that same spirit of sincerity. It should carry conviction to the heart, it seems to me, of all who read it in sincerity, and with a desire to know the truth.

## IMPROBABILITY OF SUPERNATURAL EVENTS.

Some will say: "What of the improbability of these supernatural events which were testified to by Joseph, and particularly by the three witnesses?" Well, the fact that an occurrence is improbable does not interfere with its being established. In fact, it is proverbial that "the unexpected happens." It is one of the established rules of evidence that the improbable may be established where the testimony is sufficient. The term improbable simply means what appears unreasonable to the individual to whom the testimony is given, in the light of his knowledge and experience. As an illustration, a scriptural illustration of what I mean by establishing the improbable,—when Jacob was informed that Joseph was alive and was a ruler in Egypt, we are told in the scriptures that "Jacob's heart fainted, for he believed them not;" but, of course, sufficient testimony was brought to prove what seemed to Jacob at first to be an improbability. So, if some of these matters seem to be improbable, it does not, under the rules of evidence, prevent the establishment of them." Besides, the

improbable is based on man's experience, but the things which are impossible with man are possible with God.

I think Brother Joseph Fielding Smith reached the correct conclusion that there is no middle ground between accepting Joseph as a sincere prophet of the Lord, or a conscious deceiver: for you cannot conceive of Joseph being deceived in the experiences of which he testifies; that he could be baptized under the direction of a heavenly being, have other heavenly personages appear to him, laying their hands upon his head and conferring the holy Priesthood upon him, and he be deceived in all that,—deceived in a messenger appearing and showing the records and the precious relics contained in the stone box to which he was directed. It is out of the question to believe that he could be deceived, or that the three witnesses or the eight witnesses could be, in what they testify to. I grant that one man, or perhaps several, may sometimes be deceived in the sense of sight. You brethren and sisters perhaps have seen the phenomenon of the mirage of the desert. You have looked across a body of water and seen horses and cows that looked like poplar trees, or a train coming at a distance, which in the particular refraction of the light appeared many times as tall as it really was. But to suppose that these men could be deceived in what they said would be to assume the improbable, I was going to say the impossible, that a large group of men would be deceived, not only in the sense of sight, but in the sense of hearing, and in the physical sense of touch as well; because all these senses were appealed to.

#### FUTILITY OF ACCOUNTING FOR "MORMONISM" ON THE GROUND OF WILFUL IMPOSTURE.

Then if you take the other alternative and try to account for "Mormonism" on the ground of wilful imposture, there are many difficulties that you encounter. Did you ever consider just what would be involved in looking at the case from that viewpoint? A great jurist, says:

Where several persons conspire to commit perjury, there must be concert, they must first be persons so depraved that they are willing to join in the commission of high crime and so lost to all sense of shame as to be willing to confess their infamy one to another; they must likewise agree not only upon the main body of their story, but upon its details and upon the order in which they occurred, and if, while they are undergoing the ordeal of cross-examination, defects in their story are exposed, they will not dare to change it, for if they do, they will run the risk of being contradicted by their associates, and if they adhere to it, they know they will incur the hazard of detection together with all of its dangerous consequences.

And in connection with the number of witnesses testifying, if the Prophet Joseph had been an impostor, he would have appreciated the danger of having more people in league with him. Increasing the number of witnesses would tend to increase the probability of his being exposed.



Another authority on evidence, the author of a great text book, reminds us of this:

Increasing the number of false witnesses increases the probability of detection in a very high proportion: for it multiplies the number of points upon which their statements may be compared with each other and also the number of points where their testimony comes in contact with the truth, and therefore multiplies the danger of inconsistency and variance in the same proportion.

Again, the burden of proof is on the party who alleges fraud. It is never presumed, because fraud is a crime. Men are presumed to do right. One of the strongest and most far reaching presumptions of evidence is the presumption of innocence,—the presumption of right acting. It is easier for a person to tell the truth than to tell a falsehood, because in telling the truth it is an act of memory, simply recalling the actual experience; while falsehood involves invention, skill in invention, to make the story appear plausible.

Who could read Joseph's utterances throughout his life, who could read, for instance, that little diary, yet unprinted so far as I know, written in his own handwriting, at the time he took his mission to Canada, disclosing the prayerful nature of his heart day by day, and say that such a person could possibly be a deceiver? Or who could imagine one offering the highest test of fidelity that mortal man can give, going cheerfully and knowingly to his death, as a Socrates or as a Christ, and so offering his life for his testimony, sealing his testimony with his life's precious blood, and not be sincere? Every act, every utterance of the Prophet, is in accordance with this rightful position as the great prophet of latter days, and every word of it is directly inconsistent with any assumption that he was not sincere, that he was not what he professed to be.

For some years it was a matter of regret, serious regret upon my part as a boy, to think that some of the witnesses were weak enough to side-step from the straight and narrow path. But I think that even in that, there was a providence of the Lord in strengthening this case, because it is out of all question, in considering the attitude of Joseph toward those witnesses, both the three and the eight, and in considering their attitude, to suppose that any such a thing as a conspiracy was involved. The case in support of the restoration of the gospel is very greatly strengthened by the witnesses, being disciplined and yet remaining true to their testimonies.

May the Lord bless us and help us to realize in every deed, day by day, not only while we are in this presence or in the congregations of the Saints, but every day, and all the time, that these great facts are indeed truths, and that a great responsibility rests upon each one of us to act in accordance with these convictions, and in accordance with the responsibility placed upon us to bear this testimony to the world. May the Lord bless us, and help us to perform that high mission to the world, I pray, in the name of Jesus Christ. Amen.



## PRESIDENT HEBER J. GRANT

We have with us this morning Patriarch Harrison Sperry, who came here in 1847, in my father's company, and we will be very pleased indeed to hear from him. He has more hair on his head, and less gray hair, than I have, although I think he is about eighty-nine years of age. He will tell us when he gets up here.

## PATRIARCH HARRISON SPERRY

(Of the Granite Stake of Zion)

Brother Heber tells me that there are ten or twelve minutes for me to speak. Yes, I came here in the company of Brother Heber's father, in 1847; and I think that I could almost preach a sermon that I heard him preach over seventy-two years ago. I have been in the Church a long time. I was baptized about seventy-nine years ago. I have seen the Prophet Joseph Smith. I heard him talk. He was one of the most noble men that ever lived upon the face of this earth. I think he brought more knowledge to the human family than any prophet who ever lived upon the face of the earth. He brought more knowledge in regard to the living and the dead than all of the prophets that ever lived, even Moses himself, who talked with God, and so did that Prophet Joseph. He talked with the angel Moroni nine or ten times. Moroni told him some of the most wonderful truths that were ever told upon the face of the earth. When Joseph received the principles in regard to baptism for the dead, he entered the Mississippi river and commenced to baptize all that had come to him. The Lord cautioned him, and said: "Joseph, this must be done in the temple of the Lord, and a record must be kept." Then Joseph went to work and rushed the temple in Nauvoo with all of his might. I have been around that temple many a time, and what a noble edifice it was that was built there in Nauvoo. There is a long story that I could tell, but there isn't time. I have been here in these valleys now for almost seventy-three years. Brigham Young—I have been acquainted with him; President John Taylor,—I was well acquainted with him; Brother Woodruff,—I was well acquainted with him: our farms joined together; and Brother Snow, that noble man of God, well acquainted with him; Joseph F. Smith—well acquainted with him. When his mother had a little farm down here upon the country road. I went there and helped them to harvest their little grain. Joseph F. was a little boy then, about nine or ten years old. I ate dinner with him and his noble mother, and Joseph told me:

"Brother Sperry, I was born away up there in Missouri during that great trouble, and my mother laid me down upon a bed and spread some quilts over me, and when they came to me, Brother Sperry, my face was almost as black as your coat; I was almost dead."

Oh, Joseph, the Lord works in mysterious ways, doesn't he? Oh, surely, surely.

There was poor Mary with that little child when twelve thousand people were driven out of Missouri. Oh, that noble woman! I ate

dinner with her away down here, a noble woman; and when Joseph was called to go to the Islands, just a boy, just a little boy, only fifteen years old, I said:

"Oh, Joseph, you are going away over there across that mighty ocean, to a people that you don't know anything about."

"Yes," said he, "and President Young gave me \$10 in all."

When he returned he said: "I went over there and I paid my own way; came back again, and then they sent me to England."

"Why, Joseph, I can't keep track of you. You are here, and there and everywhere."

God bless you, my people. God bless you noble ones, you brethren and sisters, and those who preside over the various quorums, and over the various missions of our land. May the peace of heaven rest upon you. I have been here in Utah a long time. I have been in the bishopric here for forty-six years, labored and toiled with all of my might, and yet I feel sometimes I am just about forty years old; but only eighty-eight years. I have had a wonderful experience in the earth. I am giving patriarchal blessings almost all the time. I don't know, I can't remember how many, but over a thousand, probably twelve hundred that I have given; and yet giving blessings all the time; but I want to do all that I possibly can. I wish I had the voice of the trumpet of the Almighty. I want to sound it to the nations of the earth: This is God's work! This is God's work! The great work of our Lord is going forth amongst the nations of the earth. It is wonderful, it is wonderful to me. When we look abroad and see what the Father has done for his Saints who came to this land, and when we look abroad and see where the gospel has gone all over the land everywhere, and see the blessings of our Father upon us—the beautiful homes, our children far and near by the thousands, oh, God's work is with us. Brethren and sisters, be faithful and true. Work, work on, for this is God's work; and may the peace of heaven rest upon you, Heber. I think that is all. God bless you. Amen.

Choir and congregation sang "Praise God from Whom all blessings flow."

The conference was adjourned until 2 o'clock.

Prayer by Elder Alma Merrill.

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## CLOSING SESSION

The conference was called to order at 2 o'clock by President Heber J. Grant, who presided.

The choir and congregation sang "Come, let us anew our journey pursue."

Prayer was offered by Elder Lars Oveson, President of the Emery stake of Zion.

Hester Davis Stevens sang a sacred solo, "One Hundred-Years."

## ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy and President of the California Mission)

I have been impressed, my brethren and sisters, during this conference, in the same manner that a good brother was impressed that I heard make a report in one of the stakes of Zion a few years ago. He had just returned from Salt Lake City, where he had been in attendance at the general conference. He was one of the presidency of the stake where he resided, and while talking in one of the meetings of the stake conference he made a statement to this effect: his family had inquired of him on his return from Salt Lake City how he had enjoyed the general conference, and his answer was: "It was the best conference I ever attended in my life." And then he said: "The family smiled, and the children said: 'Why, father, we have heard you make that statement after every conference as long as we can remember.'" He informed the congregation that he had been attending general conference regularly for fifty-two years. I was very greatly impressed with his statement that after being in attendance at the general conferences of the Church on more than one hundred occasions he could return home and in truth say the last one attended "was the best conference I ever attended." A similar feeling of satisfaction has been in my soul during this conference. From the opening remarks that were made by President Heber J. Grant, when he presented in so strong and inspired a manner the feelings of his soul in regard to the great work that God has established, I felt the Spirit of the Lord was present directing him and that an enjoyable time would be had in the conference meetings. As I have listened to the brethren who have occupied this position and who have borne testimony concerning the truth of the gospel, that feeling has increased in my soul.

I praise God today, with my brethren, for the wonderful work that has been revealed by the Lord our God. I feel in my whole being that it has been established among men for the salvation of the human family. It seems marvelous to me, my brethren and sisters, that I should enjoy the privilege that I enjoy here today of speaking in this great conference which is commemorative of the prophet's first vision one hundred years ago. I praise the Lord for the privilege of bearing testimony concerning the work of God this day.

I have been thinking, while sitting on the stand looking at this great congregation, of the coming of my parents from abroad, about sixty-three years ago. The message of the gospel was sounded in the ears of my parents in a far-off land, and they yielded obedience to the teachings of the servants of God a little more than sixty-five years ago. About sixty-three years ago they entered this valley in the same distressed condition that a great many other people entered the valley after they had passed through a very trying experience in crossing the plains. They landed here worn out by the long journey and in comparative poverty, and afterwards passed through the experiences common to those early pioneers who came into this inter-mountain region a long time ago, when there was little of an inviting appear-



ance to be seen in this great desert valley. I thank God today that the principles of "Mormonism" had taken a firm hold of the affections of my father and mother, and that to those principles they remained true through their lives, and that to their family they faithfully taught the truth of the everlasting gospel, and bore unswerving record by word of mouth, and by example, that the work of God had indeed been restored to the inhabitants of the earth. To them I am indebted for the great privilege I this day enjoy. I believe in this restoration and in the necessity for the opening of the heavens, that the promises of holy prophets of old might be fulfilled, as has been declared by practically all of the speakers who have given instructions during this conference.

I have here a little item that I will read that has impressed me upon various occasions. It was not written by one of our people; it was written by a convert, in fact, a priest of the Catholic Church. I feel sure it will be quite appropriate to read these words in this congregation. While visiting a great cathedral in Europe, I picked up a pamphlet many years ago at the time, I was doing missionary service in the European mission. The booklet was entitled: "Why I am a Roman Catholic." The title impressed me. I thought I would like to know from a Roman Catholic point of view why an individual should be connected with the Roman Catholic Church. I had discovered from my own experiences, as no doubt many of you have, that when men who were out of the "Mormon" faith attempted to expound "Mormonism" they oftentimes presented malicious, and also grotesque ideas in regard to the "Mormon" faith. I have never in my life, so far as I remember, read from the pen of any non-"Mormon" writer a correct representation of the faith and doctrines of the Church of Jesus Christ of Latter-day Saints. As I read the views of this priest in relation to his reasons for being a Roman Catholic, I was very greatly impressed with the following words:

And again when Luther, Calvin, Henry the Eighth, and their followers, were starting in their mad career, either the true religion was then in the world or it was not. If it was, they committed grievous crimes in making new religions to oppose it. If it was not, they were powerless to create it. It takes a Christ, not a Luther, to create a Christianity. On either supposition, therefore, Protestantism is not the true religion of Jesus Christ.

I think that is a true representation. If the religion of the Lord Jesus Christ was had among men in the period spoken of as the Reformation, then the men that were referred to as reformers were guilty of grievous sin in attempting to establish new religions. This statement is in harmony with the word of God. It is the teaching of the holy Scriptures, as we can read in the epistle of the Apostle Paul when he wrote to the Galatians, I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: "which is not another; but there be some that trouble you, and would pervert the gospel of Christ." The apostle then bore record in the most positive and solemn manner that if they received any



other religion, or if either men or angels taught any other religion or doctrine than the religion that had been expounded to the people by the apostles of the Lord Jesus Christ, then they were to be accursed. So that whenever men, in any dispensation, attempt to introduce new religions, that differ from the gospel of the Redeemer, they are not doing the things that God, our Father in heaven, would have them do. I think we can all accept the teachings of the priest as presented in the words that I have read in your hearing. If the true gospel of the Lord Jesus Christ did not exist among men in the sixteenth century, it is a solemn truth that Martin Luther had no power to bring back the lost gospel and his fellow reformers were just as powerless. We have great respect for Martin Luther, and other good men among the reformers. I would not leave any wrong impression upon any mind. We believe that those reformers accomplished a splendid work in paving the way for that religious liberty that has come to so many of the children of men. But if the divine authority, the power to administer in the name of the Lord Jesus Christ had been lost from among men, it is a truth that Martin Luther, no matter how good his motives might have been, or how good the desires of his associates, they were powerless to restore the authority and the religion of the Lord Jesus Christ. The Savior being the author of true religion was the only source of authority. If the plan of salvation was taken away from the earth, there was only one way by which it could be given to men again; and that is clearly set forth in the words I have read to you. The Redeemer holding all power was the only being who could bring back to earth the lost gospel, which ever has been the power of God unto salvation.

I rejoice with all my soul that at the opening of this dispensation the story of "Mormonism" is just as it is. Joseph Smith in the strong desire that was upon him to know the right path sought the Lord our God in humble prayer, that he might be directed aright; and inasmuch as there was no man upon the earth exercising the authority of our Father in heaven, the story of the boy is in every way logical, when he declares that God himself made his appearance, with our Redeemer, the Lord Jesus Christ, and gave him the instructions that have been referred to in the discourses that have been delivered during this conference. There is no other way by which the authority that had indeed been lost from among the children of men could be restored. Holy beings, who held this divine authority, and who had been ordained to the Priesthood as mortal men, had been given the power to speak and act and minister in the name of the Redeemer of the world. These very men were sent again to earth and gave to Joseph Smith every key of authority they possessed. Let the world think what it may, and say what it will, that authority, in the manner portrayed in the words of Joseph Smith, was restored by the Lord our God, and in the restoration of authority the promises of the holy prophets have been fulfilled; and the great work of the living God that was not only spoken of by our Father in heaven in the revelations given to the Prophet Joseph Smith, but that was spoken of by the ancient prophets

as "a marvelous work and a wonder" has indeed been established in this dispensation, and is the dispensation of the fulness of times. This work has been understood and comprehended more or less, by the prophets in all dispensations. It has now been revealed according to the promise of the Lord God of heaven for the last time. It has been established by his wisdom and by his will, with the promise that it shall endure forever and forever, and so it shall be, as the Lord God Almighty lives.

May our Father in heaven help us who are privileged today to assist in the establishment of that marvelous work, to be faithful, and steadfast, and determined, that we may bring to pass the purpose of God, and work out our own salvation, I humbly pray, through Jesus Christ, our Lord. Amen.

### ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

*My brethren and sisters*, in one respect I have not enjoyed this conference very much, because I have sat here with fear and trembling throughout every session of the conference. In other respects, I praise the Lord for his Spirit that has been with my brethren who have addressed this conference, for I testify that their words have been directed by the Spirit of God for the strengthening of the faith of the Latter-day Saints and for the advancement of God's work upon the earth.

I have in my heart a desire that all the faithful in Israel today shall be blessed of the Lord. I have in my heart a blessing for the Saints of God who have come to this conference and have so faithfully remained in such goodly number, even to this last session, and I pray God to bless you, sustain you, strengthen your faith, provide for your necessities and help you, as my brethren and sisters in the faith of the Lord Jesus Christ, to carry out his purposes in the earth, to fulfil the wonderful work and mission which have been themes of this conference.

I also desire to remind my brethren and sisters that the eyes of the world are upon us, upon you and upon this work, that we have been called upon to perform. Therefore, we should be as near to what we profess to be as it is possible for us to be. And although the adversary made an attempt to thwart the purposes of the Lord when Joseph Smith went into the woods to pray, he was overcome and his plan was set aside by the powers of the Father and of the Son, who came in glory and dispelled the agents of darkness and the very evil one himself. That evil influence still exists in the world, that battle between light and darkness is still going on. The adversary has not given up the fight. He is still sniping here and there and carrying on other plans to thwart the purposes of the Lord. In a revelation to the prophet, we are given counsel, advice and instruction which, if we obey, will help us to triumph in this battle for the truth and for the right.

I read from section fifty-nine: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors; and to pay thy devotions unto the Most High. Nevertheless thy vows shall be offered up in righteousness on all days and at all times."

Also, in section sixty-eight, further counsel and advice are given upon this same subject. The Lord has given a word to the parents who have children, directing how to care for them and to teach them: "For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, and they shall also teach their children to pray and to walk uprightly before the Lord \* \* \* And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people."

So, let me admonish you, my brethren and sisters, to observe the counsels given in these revelations, for they are the words of the Lord unto us today regarding this principle which will give us power and favor with our heavenly Father, in battling with the powers of darkness, that we may triumph and secure the blessings prepared for the sons and daughters of God.

Now, you may say, we do pray, we are a praying people, and that is true. The Latter-day Saints are a prayerful people, but we are admonished to pray not only for ourselves, but to pray always—and to pray for our enemies, also to teach our children to pray and to pray in season thereof,—pray night and morning, every day, in public and in secret. I am grateful that we have men and women who have been blessed with the spirit of prayer, whose hearts are filled with the desire to keep the counsels of the Lord. They are the leaders in Israel, and I admonish you, my brethren and sisters, to follow their counsels, because the Lord has always had leaders in Israel and he always will have as long as this work shall remain in the earth.

I am grateful for the testimony of the Lord Jesus Christ that I have been blessed with, for I feel in every fiber of my being that the testimony of Joseph Smith is true. I have never doubted from my earliest boyhood days that the story told by the Prophet Joseph is the absolute truth. I have always honored my birthright as far as I have been able to and think myself very fortunate indeed to be numbered among those whom the Lord has honored with responsibility in his work, and for the testimony of the Lord Jesus Christ that has come to me, not alone through teachings but through diligent study and humble prayer. And never have I doubted the teachings of the leaders in Israel, nor my parents, concerning the life and mission of the Prophet Joseph Smith. I pray God to bless his memory and the work of the Lord which he has been the instrument in accomplishing and establishing upon the earth.



I admonish my brethren and sisters to be more prayerful in the future than they have been in the past, and to be more diligent in teaching their children to pray, that we may triumph in the end over the powers of darkness, and be permitted to join in this glorious work with our Prophet on the other side and with all other prophets of God. I acknowledge the hand of the Lord in his blessings unto me, and although a weak and humble instrument in his hands, I have observed many sacred testimonies which have come to the Latter-day Saints through the words that have come to me as a servant officiating by virtue of the Holy Priesthood and by that authority, I bless the Church of Jesus Christ of Latter-day Saints and all the faithful members thereof, especially you, brethren and sisters, who have been given responsibility and leadership. My heart goes out to you in blessings from the Lord, because I say to you in his name that he is pleased with those who are true and faithful, with those who can stand up, as the brethren have in this conference, in the different sessions thereof, and testify in boldness and in wisdom pertaining to the growth and truth of this work. God is at the helm. This is his work and not ours, although we are his agents, authorized with power and with authority to carry it on. These are instruments for our guidance, and a principle of power with us and our children, my brethren and sisters, is prayer. May you take it home and cultivate it and practice it to the glory and honor of God and his work in the earth, I pray, in the name of Jesus Christ. Amen.

### ELDER RULON S. WELLS

(Of the First Council of Seventy)

The work of God is in very deed a marvelous work and a wonder. It began before the foundations of this earth were laid and that great and marvelous work is still in progress. It has to do with the salvation of our Father's children—all that ever have lived, in all the ages that are past and gone, and it has to do with all that now live and all of those yet unborn who shall yet come forth and have an existence upon this earth, or upon any other earth or planet; all of which have been made or created by the Almighty for the express purpose of providing habitations for his children. "God moves in a mysterious way his wonders to perform." We live in the midst of those marvelous things and every student of history cannot review that which has transpired in connection with this world, without feeling in his whole being that God is moving in his majesty in bringing about his glorious purposes. He who created the heavens and the earth in the beginning, as we read in Holy Writ, did not regard that work as the goal of his labors. That was merely a preliminary toward the accomplishment of his great and glorious work, that marvelous work and a wonder. We read in *The Pearl of Great Price* what his great and glorious work is: "This is my work and my glory—to bring to pass the immortality and eternal life of



man." We heard from President Penrose that we were all the begotten children of God before we tabernacled in these bodies of flesh and bone, and ever since the coming of our first parents, Adam and Eve, in the Garden of Eden, this work of the Lord has been developing here upon the earth. Let no one think that the teeming millions that now inhabit the earth, even the wicked and ungodly, those who, through their sins, are bringing down upon themselves such terrible woe and suffering; let no one think that their lives are all in vain, or that they have no part in the work of the Almighty, for they shall all be saved eventually in the consummation of God's great work. Only those who are the sons of perdition, who deny the Son after the Father has revealed him, who sin against light and knowledge, shall be deprived of every degree of glory and salvation, but all the rest, even those that do wickedly,—and the world is full of them—now living upon this earth, after they have paid the penalty, even to the utmost farthing, for all the evil they have done, shall eventually be saved in the telestial, or the lesser, degree of glory, concerning which we read that it is so great that it surpasseth all understanding. And, therefore I say, their lives are not in vain, notwithstanding their wickedness. They have received their bodies of flesh and bone they have been schooled in this world of sorrow and sin; they shall be cast down and pay the penalty; but when that is done they shall be redeemed and receive a glory prepared for them, which, notwithstanding they may never come where God and his Christ dwell, yet nevertheless is so great that it surpasseth all understanding. The opportunities for an exaltation in the presence of God, have been given by our Father in his mercy and goodness and offered to all those that would yield obedience to his gospel, and how grateful we ought to be for that. If the wicked are to receive such glory what then will be the glory of the faithful?

We have been listening to the narration of a most wonderful event—the appearance of the Father and the Son to the boy prophet, Joseph Smith. Indeed, it is wonderful, and so have the events that have transpired in other dispensations of God's providence been wonderful. Think of the wonderful ministry of our Redeemer. One great American statesman when asked: "How can you believe in the divinity of Christ and in the miracles he wrought?" answered, "I find it much more difficult not to believe in them."

I believe in the vision that was given to the prophet, Joseph Smith. I have always believed it all my life. I find it more difficult not to believe it. The evidences are so complete that not one shadow of a doubt remains with me as to the truth of that great and glorious event. Let no one confuse in their minds the two words "credulity" and "faith." They do not resemble each other. Credulity is a weakness; faith is strength. Credulity is founded frequently upon false testimony, but faith is unfailing. Faith is listening to the whisperings of God unto our souls, and he that resists faith is fighting against God, and without faith it is impossible to please him, but

with faith we can accept the truth, for the Lord manifests it by his unfailing and unerring Spirit that bears witness of the truth.

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The Lord did not leave us alone or in darkness when he placed us here on earth. He opened a channel of communication that we might receive the truth direct from him. Faith then is the gift of God—the assurance which we receive from him of all that is true; it is listening to the still small voice of God. Then through our faith, which is the natural impulse, he has placed in every human heart, God is striving to bring us back into his presence, and will continue so to strive until we shut him out by refusing to hearken to his voice, and, giving a more willing ear to the voice of the adversary of our souls, we fall into the ways of wickedness and sin. Both God and his arch enemy are striving with each and everyone of us. Let us have faith in God and hearken unto him and reject the counsel of the adversary. What will faith avail us? Absolutely nothing unless it is united with the works of obedience to his divine will.

Before me is a vast congregation of men and women, who believe in the divinity of the call that came to the prophet, Joseph Smith;—the inspiration of the Almighty has given to their souls an understanding of the truth of this marvelous work in which we are now engaged. Their very presence here is a manifestation of that faith. I find still further evidences of that faith in the sacrifices that our people have made and are making, in carrying the gospel message to the world in the free giving of their time and means; in their devoted and unselfish labors both at home and abroad; in the payment of their tithes and offerings; in the building of temples and the performance of holy ordinances therein for the living and the dead, and in the erection of houses of worship and school buildings for the education and development and enlightenment of the people both young and old.

Here then is a manifestation of a living faith in God; in the glorious vision which he gave to Joseph and in the marvelous work which he has inaugurated through the instrumentality of this Latter-day Prophet, whom he raised up to usher in this great and glorious dispensation of his providence—the dispensation of the fulness of times. The way to exaltation in the presence of God, then, is through faith, combined with the works of obedience to his divine will. He desires that we shall live by faith. The time will come when all shall know him, even from the greatest to the least—when every knee shall bow and every tongue confess that Jesus is the Christ. Some will be converted by outward evidences. The Savior said to Thomas, who would not believe without seeing the print of the nails and the wound in his side,—“Thomas; because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed.” Some are blinded by their prejudices and by the sophistries and false philosophies of men; and men and women who have been thus deceived, not through any fault of the Lord, but because they failed

to hearken to the voice of the ever-striving Spirit of God, or, in other words because they had not faith, which means simply they were not living in communication with the Lord, which is the privilege of every child of God, and not to thus live and hearken to the whisperings of his voice is resisting his efforts to bring us back to him. Then let us live by faith and couple that faith with the works of obedience; have faith in God and put your trust in him. Have faith in his servants and hearken to their counsel.

With all my soul I believe in the restoration of the gospel of the Lord Jesus Christ through the instrumentality of the prophet, Joseph Smith. I know that it is the power of God unto salvation and if we live in accordance with its teachings we shall receive God's greatest gift unto his children—Eternal Life in his presence, which is the greatest glory and promise, and is made only to those who are valiant for the truth, who live by faith and reject not the counsels of God; a glory which the wicked and ungodly shall not attain; a glory far superior to the terrestrial glory, which shall come to the many honorable men and women of the earth, who have been blinded by their prejudices and sophistries and vain philosophies of men; a glory that is to be enjoyed exclusively by those who live by faith, who hearken to the voice of God and render obedience to his divine will, even the celestial glory, the highest of all. All the Father hath he giveth unto such.

May we all attain unto this glory, I pray in the name of Jesus Christ. Amen.

### ELDER SEYMOUR B. YOUNG

(Senior President of the Council of Seventy)

*My brethren and sisters*, I have been impressed during this conference with the weight of testimony that has been given by those who have addressed us in regard to the divine mission of the Savior of the World and also of the mission, the sacred mission, of the prophet Joseph Smith.

In his autobiography we read: "As we were translating from the plates, we came across the sentence in relation to baptism for the remission of sins, and so impressed were we with this sacred principle we immediately repaired to a secret place and prayed unto the Lord concerning the administration of baptism for the remission of sins."

And when searching the record of the Book of Mormon I felt impressed to seek for the evidence that is there produced, in regard to the ordinance of baptism. In the eleventh chapter of 3rd Nephi I found the full direction and explanation of this beautiful subject. The few Nephites who were gathered around the temple were conversing together in regard to the changes of nature that had been produced by the upheavals of the earth during the crucifixion of our Savior. And then, as they were conversing and comparing the events that had recently transpired, impressed as they were that the



time of his crucifixion had passed, that the time of his rest in the tomb had passed, and that he had been resurrected, they all at once heard a voice, and at first they did not understand what was said. And a second time they heard the voice, and then the third time they looked up into heaven from whence the voice proceeded and they saw a man descending from on high, clothed in a pure white robe. And the Savior came and stood in their midst, and he called upon Nephi, so the record says, and Nephi stood before him and the Savior gave him the commission to baptize in his name, to immerse in the waters of baptism and so impressed was Nephi with this great power and with the condescension of the Savior to him that he fell down before the Lord and kissed his feet. Others were also appointed to minister in this scared ordinance, so the record proclaims. You are well aware, my brethren and sisters, of the history.

In answer to the prayer made by the Prophet Joseph, at this time, came John the Baptist, the forerunner of the Christ, the great prophet that had the privilege of ministering baptism to our Lord; and he conferred upon Joseph and Oliver, the Aaronic Priesthood, which gave them the power to teach and minister in the principles of the gospel, and to baptize for the remission of sins.

In the first chapter of 3rd Nephi we have a very direct account of the evidence of the birth of the Savior. The Lamanite prophet, Samuel, predicted that the time would come when there would be a witness of the birth of the Savior manifested upon this land, manifested to the Nephites and to the Lamanites; and it is recorded that those who were members of the Church were in the minority to that degree that their enemies proclaimed to them that if the sign that was predicted by Samuel, the Lamanite prophet, was not immediately fulfilled that all those who believed in this prediction should be put to death. Nephi went out into a secret place and pleaded with the Lord to know if this sign would be given of the coming of the Savior, that at his birth there should be a day and a night and another day without any darkness between the two days. As Nephi was praying to the Lord with all his heart, bowed in sorrow because of the distress and the destruction that was threatened to come upon his people, the Lord whispered to him: "Lift up your head and rejoice; be of good cheer, for this very night shall the sign be given, and tomorrow come I into the world." So the history continues, that very night the sun went down as usual, but no darkness followed, and when the sun arose again in the morning there had been no darkness upon the face of the land. Then the believers and the faithful Church members knew that Christ was born. Then the enemies that had threatened their destruction knew that they were thwarted in their designs and they became frightened and were inspired with the feeling of fear and the desire to make peace with those who had been faithful. Many of them repented of their sins and were added to the Church, so says the record.

In the Mutual Improvement Association of the Church they have adopted a slogan for this year. That slogan is: "We stand for spirit-



ual growth through attendance at sacrament meetings," and the members endeavor to induce others to do so with all the ability that they possess. In the eighteenth chapter of 3rd Nephi, this same glorious record that I have alluded to before, we find that the Savior visited the Church and instructed the people how to officiate in the sacred ordinances of ministering the Lord's Supper. It is recorded that he said to his disciples: "Bring bread and wine." And while they were gone for the bread and the wine he called to the people and bade them to sit down in groups upon the earth, and when the bread and the wine came he took the bread, blessed and brake, and gave to his disciples and said to them: Eat of this in memory of me, and inasmuch as ye shall do this and remember me and the offering that I have made, you shall have my spirit always to be with you. And when they had partaken he commanded them to give to the multitude. And then he took the wine and blessed it and when the disciples had partaken he commanded them to give to the multitude, and he said: "As often as ye shall do this in memory of my blood which was shed for you, you shall have my spirit to be with you."

My brethren and sisters, I am glad that I am present at this splendid conference. I have listened to some of the greatest testimonies during the sessions that have been held. I have listened to inspired men who have spoken as they were moved upon by the Holy Ghost, in testimony of the divinity of this great work, in testimony of that great man who, as a little boy, went before the Lord in humble prayer and asked that he might know which was the true Church, for he was impressed with the desire to be a member of that Church, and you know the answer that came to him. It has been rehearsed here during this conference, and you know the condescension of our Father and of his Son Jesus Christ, when they appeared to the boy and gave him the necessary information, and answer to his question. The same spirit inspired the Prophet Joseph when he wanted to know of his standing before the Lord, three years after his first vision, and again he prayed to the Father that he might know and the Lord sent his messenger again. The Nephite prophet this time came and visited and gave him a high commission. Then, at the time that he wanted to know in regard to the principle of baptism for the remission of sins for the third time he went before the Lord. He went to that unfailing source of intelligence and inspiration, and he did not appeal in vain, and the Lord, according to the record, sent his messenger to give him the desired answer and information.

And when he was in prison in Liberty jail, Clay county, Missouri, he again sought the Lord in fervent prayer, beseeching him with all the anguish and sorrow of his soul:

"Oh God! where art thou? And where is the pavilion that covereth thy hiding place?"

"Oh Lord God Almighty, Maker of the heaven and earth, \* \* \* stretch forth thy hand; \* \* \* let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened \* \* \* toward us."

"Remember thy suffering Saints, O our God! and thy servants will rejoice in thy name forever."

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment."

"And then, if thou endure it well, God shall exalt thee on high. \* \* \*

"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, \* \* \* they are the servants of sin, and are the children of disobedience themselves." \* \* \*

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven."

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means, it shall flow unto thee forever and ever."

I testify to you that Joseph Smith was and is a Prophet of God, that Jesus Christ is the Savior of the World, that his Church is on the earth today and that this people are led by a prophet of God, I give you this testimony with all my heart and soul, in the name of Jesus Christ. Amen.

### ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy)

(Owing to the unavoidable absence of Elder Roberts from the Conference on Monday and Tuesday, he was not given an opportunity to speak; hence, on request of President Heber J. Grant, this address, given at another meeting, during the Conference, is here presented):

I wish to say, my brethren, that I appreciate, beyond any power of mine to express it, the opportunity afforded me to say just a word to you at the invitation of President Grant. You may be assured that my absence through two days from the General Conference was unavoidable.

#### THE MORMON BATTALION MONUMENT.

There is one matter that I think I ought to mention here—and I do so with very great pleasure—and that is, you will remember that at a similar meeting to this, six months ago, I was granted the privilege of presenting the matter of making a drive to raise the funds for the Mormon Battalion Monument. The State had appropriated \$100,000 provided the commission raise \$100,000 from other sources. With the consent of President Grant, I presented the matter six months ago. You doubtless remember the very fine spirit in which that subject was received by you, and what a very hearty response it met with. Well, I now have to say to you that in December the State Commission made the necessary organization throughout the counties of Utah, and throughout the stakes of Zion, outside of the counties of Utah, but we have been conducting this campaign for funds under very discouraging circumstances. We began right in the midst of the holiday season, and shortly after in very many of the communities the "flu" broke out and hindered our work. In addition to that, it seemed

to me that never before were the people called upon to meet so many demands made upon their generosity, as at that time. "Drives," four and five deep, followed upon ours but notwithstanding all these disadvantages, through the very excellent response from the stakes of Zion, I can say to you that the amount that is now in the banks, and that which has been reported to us, as being in hand, but not yet sent up to our treasurer,—the account being kept open in the hope that further additions will be made,—satisfied us that we now have contributed, of this \$100,000, from seventy to seventy-five thousand dollars; and I have not a doubt but that we shall be able to make such appeal to those who have not yet responded—as we think, to the fulness of their generosity—that will easily make up the remainder of that sum, and that it will be deposited with the State treasurer in time to make available the State's appropriation for the monument.

I thought it was only fitting to make this report to you since you took so splendid a part, and responded to the appeal with such spontaneity, that you ought to know the progress we have made. We are now so near to the top of the hill, that I am very sure we shall reach the summit of it splendidly, and, in due time, we shall be able to commemorate one of the greatest historical events connected with our pioneer history, and establish a monument of it for all future generations.

#### TESTIMONY.

Now, in relation to my joining the rest of the brethren in testimony concerning God's great latter-day work, mentioned by President Grant. Here, if anywhere, I feel entirely at home; and I experience the thrill that comes from a consciousness of being, with you, one of the sons of God. With all my heart and soul I thank God, the eternal Father, that he has given to me a sure testimony of his existence, his being, and the kind of being he is. For to me he stands revealed through Jesus Christ, our Lord; the Christ, resurrected and immortal, is the exact image and likeness of the Father's person; that as the Son is, so also is the Father; and that united with them and bearing witness to the children of men of their existence, is that personage of the Holy Ghost, a personage of spirit, with whom we may have fellowship, into whose fellowship we have been inducted by the holy ordinance of confirmation, the laying on of hands, by which we have access unto him and the light and intelligence and power and glory that emanate from him; and from the Father, and from the Son, and from the Holy Ghost. Thereby proceeds forth from these, to fill the immensity of space, the Spirit of the living God, in whom we may live and move and have our being. As we live and move and have our being on a summer day in the glorious sunshine, so in the everywhere presence of God about us, our souls may be in touch and in harmony, in union and fellowship with the Holy Trinity, through fellowship with the Holy Ghost.

I rejoice in those great and fundamental truths, and I thank God that he has given me a knowledge of these great doctrines, and the



truth of the whole gospel of Jesus Christ, including a knowledge of the truth of the blessed atonement, by which the mercy of God is introduced into the economy of God with reference to the human race, making forgiveness of sin possible, and man's fellowship with God a reality through the ordinances of the gospel. I know that these things are true, for God has given me the witness of them. Looking back over my life, I may say to you, though I may at times and in part have wandered from God, that is, I may have displeased him by the manifestation of my human weakness and imperfections, yet God in his mercy has never left me; and I can speak of and rejoice in the fellowship of God today, and in the clearness of the knowledge of God and of these great doctrines of the gospel, I have referred to, with all my soul. I know that God lives; that Jesus is the Christ; that the gospel is true; that his Church is established, no more to be destroyed; that the elements of preservation and continuity are in it, and will continue, and it will enlarge; it will grow stronger; its foundations are laid broad and deep, and it will remain in the earth to function for God in the work of salvation for the children of men, its glory increasing, its power enlarging, until it shall deliver such a message to this world for God, that it will lead to the redemption of the human race. In these things, my brethren, I rejoice with you, in the name of Jesus Christ. Amen.

### ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

*University of Utah, April 6, 1920*

*President Heber J. Grant,  
Salt Lake City.*

*My dear President Grant:*—I have been called this morning to attend an important meeting of the Board of the State Industrial School at Ogden. I am compelled, therefore, to ask to be excused from the sessions of the conference today. I regret this very much, for I was anxious to attend the meetings, particularly on this sixth day of April.

The general theme of this conference has been a spiritual uplift to me. As the days and years add to my little knowledge of life, the beauty of the gospel of Jesus Christ grows. The vision of God the Father and the Son Jesus Christ to the boy Joseph Smith in the spring of 1820 is the one event that has ushered in a new period of the world's history. Ancient days were then left behind, and modern days began. It was the most natural thing in the world for God to reveal himself to a child whose mind was pure and who had not learned the theories of philosophy of that day. I look upon Joseph Smith as the greatest prophet of all history, for his was the work of the greatest age of man's development since the fall of Adam.

May we all go forward with the testimony ringing in our hearts that Jesus Christ is the Redeemer of the world; that Joseph Smith is a prophet of God; that the Priesthood of God has been restored; that the Book of Mormon is a record of the fathers of the American



Indian preserved to us for this age by the power of God; and that the Church of Jesus Christ of Latter-day Saints has been established by the divine power of the Lord.

May we turn to the glorious doctrines of the resurrection, and give our hearts to God, that he may give us life everlasting. May we each day have God's holy blessing, to perform the duties of the hour. As we stand before the ever-increasing responsibilities of life, may God make us humble before them. May we all seek in our hearts and minds the Divine Guidance, that we may learn the path of larger service and wider usefulness. May we serve the Master by serving his children.

I trust, President Grant, that the day may be happy for you and for all assembled in divine worship. My heart is ever with you in the work of the Lord.

Sincerely your brother,

LEVI EDGAR YOUNG.

### PRESIDENT HEBER J. GRANT

Announced that there were 20 minutes of time left and that he desired to hear from four brethren of the authorities who had not yet spoken at the conference:

### ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church)

I thought while our Patriarch was talking that he had one advantage over me, in that this was not the first time he has been called upon to face such a congregation. Sunday, President Penrose stated that he approached the task of speaking with grave concern. I tried to imagine what my feelings would be if I should be called upon to occupy this position. I can now assure you that my imagination paints a very poor picture.

I rejoice, my brethren and sisters, in the opportunity I have had of attending this conference and of hearing the testimonies that have been borne to us, and I bear witness to you, this day, that I approve of all that has been said, that in my heart it finds a lodging place. It is not difficult for me to know in my soul that Joseph Smith did, in very deed, see the Father and the Son. It is not difficult for me to understand that he did, under the hands of Peter, James and John, receive the holy Priesthood. You might say, How do you know? I find an answer to that when I am called upon to act under the authority of the Priesthood which has been conferred upon me, and I lay my hands upon the heads of the sick and bless them by that authority, commanding disease to depart and health to be restored, and I see the blessing almost instantly fulfilled. I then know whence that power comes, for I have no right in and of myself to cast out disease. When I exercise the right which has come to me through the Priesthood to act for God, who acknowledges that right, it is not difficult for me to understand these things.

Some time ago we had a brother come from the islands, away

down in the South Sea. I had the pleasure of taking him through the hospital. I started at the boiler room. He was very much interested in the mechanical workings of the institution. I showed him the placing of coal in the fire box, the turning of the water into the boiler, the creating of steam through contact with the heat and water. I explained to him how the steam, going through a dynamo, produced electricity, which was carried into the building on wires. He could not understand how that could be, so I tried to explain further. I showed him as we approached the operating room the cotter iron, how it became red hot when the electricity was turned on. I showed him the electric light; the operation of the elevator, and many other things for which electricity is being used. We finally ended with the ice machine. I drew my hand along one of the pipes and scraped off some snow. As I put it into his hand, he looked at me and said, "Take me away quick, you are driving me crazy." He quit; he was unwilling to investigate further. Had he studied diligently and faithfully he could have known for himself how these things were done.

I know, my brethren and sisters, that this is the work of the Lord. I know that the men who have been chosen as leaders in Israel are men of God, that they have authority to act for him, here on earth, and that they do so act under his guidance and his direction. I bear testimony to you that I have faith in this work. I have faith in the gospel, and I know that just so far as I am faithful and diligent, exerting myself to keep him commandments, I will be given strength and ability to overcome evil.

May God bless us, my brethren and sisters. May we be faithful in this work, is my prayer and I ask it in the name of Jesus Christ. Amen.

### ELDER JOHN WELLS

(Of the Presiding Bishopric of the Church)

*My brethren and sisters*, I thank the Lord that he has given me a testimony and a knowledge of the truth of the gospel. During this conference my heart has been thrilled with the testimonies that have been borne by my brethren. The story of the first vision of the Prophet, of the visit of the Father and the Son to him, never tires me. I love to hear it, I love to muse about it. To me it is as sweet as the story of the birth of Jesus Christ. When my brethren testify to these great truths, my soul is filled with gladness because the Lord has given me a testimony like unto those that I have listened to. When we listen to those who testify to the divine mission of the Prophet Joseph Smith and the truth of the gospel of Jesus Christ, no matter how humble their walks of life may be, if we are attuned to the same spirit, our souls are full of gladness because of their testimonies. This is the reason that when we leave conference we always say that this has been the best conference we have ever had.

I thank my heavenly Father that I belong to a Church that has placed upon me the duty of working out my own salvation; where I can labor in the cause of the Master; where I can be one of the ministry, serving him and assisting to bring about his purposes on the earth.

I am glad to say to you that the Lord has given me an assurance beyond doubt that this great latter day work is his work. He gave me a testimony of the divinity of the Book of Mormon before I became a member of the Church. I remember in my younger days, reading that passage on the last page but one, of that wonderful record which the Lord has given to us, known as the Book of Mormon. In this passage he told his servant that those who would read it in faith with prayerful hearts if they would ask the Lord if it was true, it should be manifested unto them. I need no arguments, nor philosophy, nor opinions to convince me of the truth of the Book of Mormon. The bringing forth of this book was one of the great works of the boy prophet, Joseph Smith, which was brought forth to the world before he was twenty-four years of age. It has stood the test of critics, historians, and our opponents for all these years. It was translated not by any power of Joseph Smith; he didn't claim that, but rather through the power and inspiration of the Lord, and I hope my brethren and sisters will return to the habit of reading the word of God because this book, the Book of Mormon, contains the fulness of the gospel of the Lord Jesus Christ.

May the Lord bless us that we may go home with renewed faith, may our tithes and offerings to the Lord increase. If we want to see temples dotting this land of Zion, this choice land above all other lands, let us remember that it can be done by the payment of our tithes and offerings. If we want beautiful houses of worship, let us pay our tithes and offerings. If we want to be content in this land that it shall be a land of Zion unto us, let us pay our tithes and offerings. The Lord has said to his servant, the Prophet Joseph Smith, that, "If my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you it shall not be a land of Zion unto you." Zion to a Latter-day Saint means peace and contentment.

May we go home with a spirit of the work of God in our hearts, and with a desire to do better in the future to bring about his mighty purposes in the earth, I ask it in the name of the Lord Jesus Christ, our Redeemer. Amen.

### ELDER SAMUEL O. BENNION

(President of the Central States Mission)

I feel, my brethren and sisters, that I have never attended a conference where more men have borne testimony to the divine mission of the Prophet Joseph Smith and the work of the Lord than at this conference. I appreciate the privilege that the Lord has granted me



in being present at this time. I know that God lives and that Jesus is the Christ and that Joseph Smith was and is a prophet of God. I know that those mighty men who followed him—Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, have been, and that Heber J. Grant is now divinely appointed to lead Israel in these the last days and that the power of the Lord has rested upon them as leaders in Israel; that God our eternal Father will never forsake his people; that he will continue to be with those men and women who honor him and keep his commandments. If they serve him, he will give everyone an individual testimony that they may know that he does live, that he is present among the children of men wherever his Priesthood can be found. I positively know that the Lord revealed his Priesthood in these the last days. I know that the words he spoke unto the bishop of this Church, Bishop Partridge, when he was called to the ministry, are true:

Thus saith the Lord God, the Mighty One of Israel, Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trumpet;

And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the comforter, which shall teach you the peaceable things of the kingdom (Doc. and Cov. 36:1, 2).

He laid his hands upon Bishop Partridge by the hands of his servant Sidney Rigdon, and that is the order in this Church; when men are appointed and called and chosen to act in the name of God, whether they be serving as the elder who travels abroad or the high priest at home, Jesus Christ, the Son of the living God, calls and ordains them by his own personal supervision, as he has organized his Church here in the earth. I pray God to bless each and every one that we may have the power and spirit and desire to serve him and that we may pray in our homes, and pray individually, that we may know, ourselves, that God lives, and that he rules and reigns in the heavens above and in the earth beneath. I ask it in the name of Jesus Christ. Amen.

### ELDER WINSLOW FARR SMITH

(President of the Northwestern States Mission)

In the 15th Chapter of I Samuel we read: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." It is in pursuit of my calling as a minister of the gospel, as a missionary in the Church of Jesus Christ, that I stand here in obedience to the call that has come, to bear my testimony.

To me there is nothing in life comparable with the feeling, the faith, the knowledge that the gospel of Jesus Christ is true. To feel and know without a doubt that one hundred years ago this spring



God in his mercy to his children opened the heavens and permitted the great truth of his personality and the truths of his gospel, his plan of salvation, to be made known to the children of men, is a real blessing. To me the joy of working and preaching that gospel in the world is beyond anything earth offers. The joy, the satisfaction, the great pleasure of being a missionary, a bearer of his word to the peoples of the world, to know the responsibility of working with the young men and the young women of Zion in preaching this great gospel message is a rare privilege.

I say, my brethren and sisters, to obey is better than sacrifice. It is the obeying of the call, not the sacrifice that is made, that makes these men and these women mighty. When God gives a command, that command has a purpose. I read in the holy scriptures that, "Though he were a Son, yet learned he obedience by the things which he suffered, and, being made perfect, he became the Author of eternal salvation unto all them that obey him."

The gospel of Jesus Christ is the biggest thing in the world today. A testimony of that gospel is the most precious possession that a human soul can have. To stand up and bear that testimony is the greatest privilege that comes to any Latter-day Saint. Unto you, my brethren and sisters, unto every member of this Church and especially to those who have been specifically designated to be missionaries is the great responsibility of declaring to the world that God has spoken from the heavens in these the last days. There is nothing under heaven to compare with it. What is wealth, what is position, what is influence, if in gaining these things you jeopardize your place with God? I say, unto you, my brethren and sisters, is this responsibility given.

The command has come to you. You must obey, there is no other way under heaven whereby you can be saved. There is no other name under heaven whereby you may obtain salvation. Knowing this to be a fact, and being spurred on by the testimonies that have been borne during this conference, dare you stand back, dare you let the adversary conquer you, dare you let pass any opportunity to declare that God has spoken from the heavens in these the last days? I declare to you as a servant of the Lord, as a missionary in his great cause, that nothing that you will ever possess will give you the satisfaction of retaining, by righteous living, by obedience to his law, by obedience and respect to the Priesthood, that testimony which has been given you, and which has been greatly strengthened during this conference. God bless you. Amen.

### PRESIDENT HEBER J. GRANT

The Government of the United States is endeavoring to the very best of its ability to encourage the people to be thrifty and to save. It is trying to overcome the wave of extravagance that at present seems to be sweeping over the country, notwithstanding the high cost of living.

IN THE INTEREST OF ECONOMY, NO LARGE PARTY WILL BE TAKEN TO THE SACRED GROVE.

We desire to announce that the Church authorities are in full accord with this campaign of the Government in favor of thrift. In view of the present conditions and of the marvelous and wonderful rendition of the "Vision" last night in this building, the cantata by Professor Evan Stephens, it has been deemed wise—in view of the immense amount that it would cost to carry a large number of people, probably a thousand, judging from the many applications that have come to us—not to take a large party to the Sacred Grove. We feel it would be an expense that ought to be avoided; and therefore only a small company, if any company at all, will visit that sacred spot.

We had here last night the most magnificent audience that has ever been in this building for any entertainment of any kind or description. The receipts were larger, although the admission was only 50c, than when we have had the world-renowned artists of the country here, charging \$2 and \$3 admission. Hundreds, yes more than a thousand, I am sure, were turned away last evening.

THE "VISION," BY STEPHENS, TO BE REPEATED IN JUNE.

We expect to repeat "The Vision" again during the June conference, and to make that occasion as memorable as this conference. We believe that more good will come from this conference and from the June conference than by having an excursion to the Sacred Grove.

#### AUDITORS' REPORT.

Salt Lake City, Utah, April 3, 1920.

*To Heber J. Grant, President; Anthon H. Lund, Charles W. Penrose, Counselors, Church of Jesus Christ of Latter-day Saints. Dear Brethren:*—We, the undersigned, auditors for the Church, beg leave to report that we have examined and audited the accounts of the Trustee-in-Trust's office and also of the Presiding Bishop's Office, for the year 1919, and we are pleased to say we have found all receipts and expenditures correctly entered in the respective books of the above offices, and that all the bookkeeping is done in a highly, intelligent and scientific manner.

With profound respect, we are,

W. W. RITER,  
JOHN C. CUTLER,  
PETER G. JOHNSTON,

*Auditing Committee.*

*Note:* Heber Scowcroft is absent from the state, and Henry H. Rolapp is indisposed.—W. W. R.

#### PRESIDENT HEBER J. GRANT

Presented the General Authorities of the Church who were voted upon and unanimously sustained as follows:

#### GENERAL AUTHORITIES

First Presidency: Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, First Counslor in the First Presidency.

Charles W. Penrose, Second Counselor in the First Presidency.

President of the Council of Twelve Apostles: Anthon H. Lund.

Acting President: Rudger Clawson.

Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard.

Presiding Patriarch: Hyrum G. Smith.

The Counselors in the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Revelators

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young

Presiding Bishopric: Charles W. Nibley, Presiding Bishop.

David A. Smith, First Counselor.

John Wells, Second Counselor.

Church Historian and Recorder: Anthon H. Lund.

Assistants: Andrew Jenson, Brigham H. Roberts, Joseph Fielding Smith, A. William Lund.

Church Board of Education: Heber J. Grant, Anthon H. Lund, Charles W. Penrose, Willard Young, Rudger Clawson, Orson F. Whitney, David O. McKay, Stephen L. Richards, Richard R. Lyman, Arthur Winter, Secretary and Treasurer.

Trustee-in-Trust: Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer. And all the members of the Choir.

Edward H. Anderson, Clerk of the Conference.

## PRESIDENT HEBER J. GRANT

I want to indorse with all my heart the very wonderful testimonies that have been borne here. I want to say that there has been a response in my heart to these marvelous testimonies. I want to pay my tribute of respect to the splendid audience that was here last night and to the wonderful rendition of the "Vision" by the choir. I desire to thank Professor Stephens and each and every one of those who took part in that very remarkable rendition, and to pray God to bless them and inspire them, that when it is repeated the same wonderful spirit may be with them. I am grateful for the splendid speech that was made here last night upon the "Vision," brief, but to the point, by Elder Melvin J. Ballard. I pray that the spirit and inspiration of the living God may accompany each and every one of the Latter-day Saints to their homes. It is the spirit that giveth life. I re-



joined in listening to the testimony of our Patriarch whose great grandfather was the father of the Prophet Joseph Smith and of the Patriarch Hyrum Smith, who lost their lives as a testimony for the divinity of this work.

My heart was filled when I thought of the missionary labors time and time again of John Henry Smith, as I listened to the wonderful five-minute testimony of his son. They say that "Mormonism" is dying out in the second and the third generations; but "Mormonism" is progressing and growing day by day, year by year. This is no mushroom growth but it is the growth of the sturdy oak. We have in very deed the truth. God lives; Jesus is the Christ, Joseph Smith was a prophet of God and he is a prophet of God. He stands at the head of this dispensation. He did see God, he did receive a message from the Redeemer of the world. We have the truth. May God help us to live it, I ask in the name of Jesus Christ. Amen.

We will now sing the hymn, "O My Father." The great majority of this audience I am afraid are not acquainted with the old English tune, by which tune Aunt Eliza R. Snow said she loved to hear her hymn sung, better than any other. The choir will lead us in singing the hymn by that tune.

I was once asked by Professor John J. McClellan, "Why did you learn 'O My Father' by the old tune instead of the Moody and Sankey tune?" I said: "Because it is all wool and a yard wide and the other is shoddy." He said: "Had you been a musician, you could not have made a better criticism."

The choir and congregation sang, "O my Father," to the old tune.

Conference was adjourned for six months.

Benediction was pronounced by Elder Bryant S. Hinckley of the Liberty Stake of Zion.

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Professor Anthony C. Lund, conducted the singing in the Tabernacle. Professor John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses in the Tabernacle were taken by Elder Franklin W. Otterstrom, assisted by Clyde Rasmussen; in the Assembly Hall and the Bureau of Information by Elder Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON, *Clerk of Conference.*



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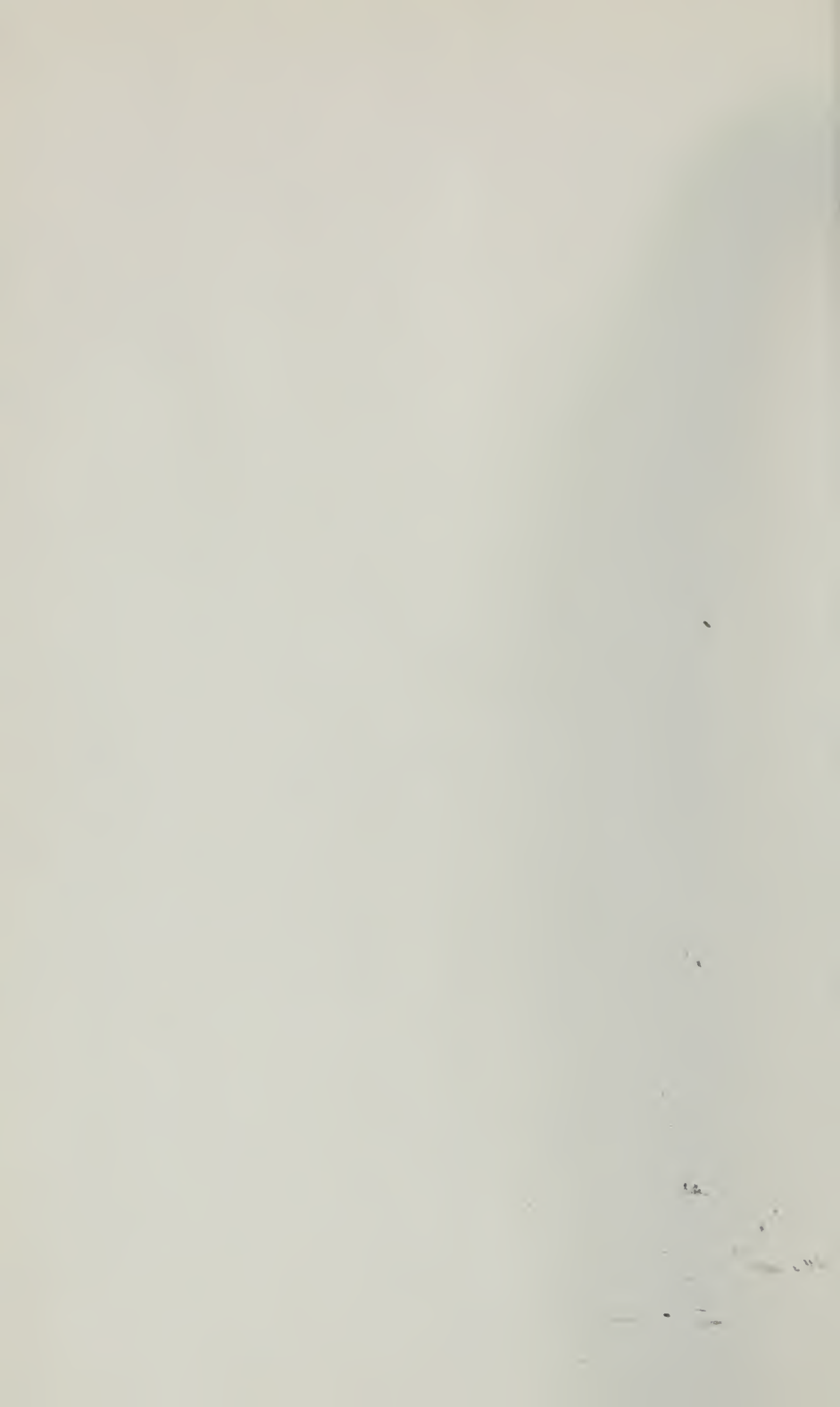
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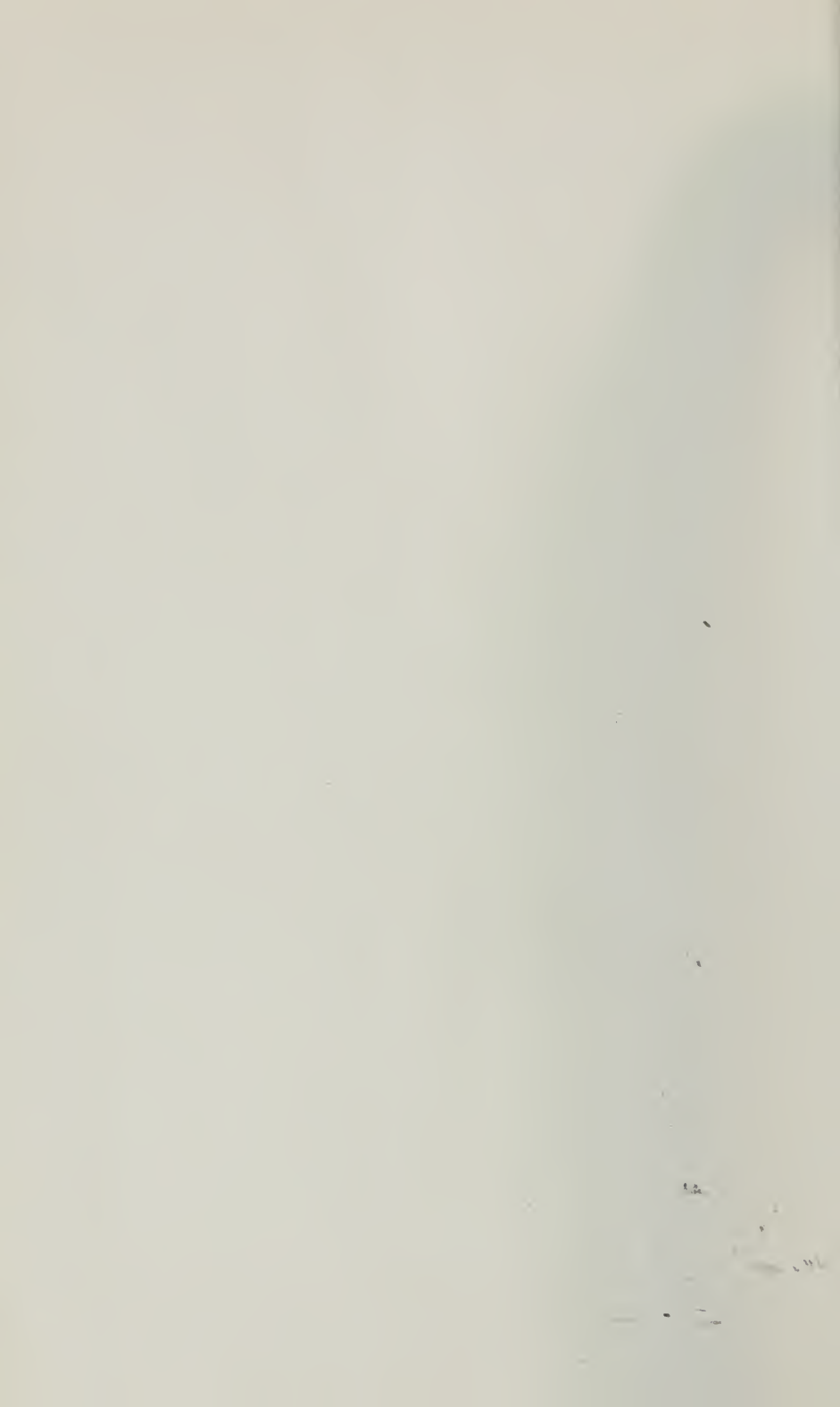














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